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Φλεβοτομιογραφία.

OR,

A TREATISE OF *Phlebotomy*.

Demonstrating the Necessity of it in diseases; the time for Elections. And likewise of the use and application of *Cupping-glasses*, and *Leeches*. Whereupon is added a brief and most Methodicall tract of the *Crisis*.

Written Originally in *French*, by *Da de Plumis Campi Chirurgion*.

And now faithfully rendred into *English*, by *E. W.* Well-wisher to Physick and Chirurgery.

LONDON,

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To the most High and Puissant Princess, *Mary De Medici*, Queen, Mother to the King of *France*.

MADAM,

THe cause which hath induced me to consecrate upon the Altar of your exquisite merits this little Of-

fering (composed for the ruine of so manie Phlebotomists of our Age, who most commonly are the cause of the losse of so manie persons of all ages, qualities, & sexes, by reason of their undue Administration of this Chirurgicall Operation, viz. Phlebotomie)

mie) is, the obſer-
ving of ſo manie
excellent and tru-
ly royal Vertues,
ſhine and dart forth
their ſplendor in
you, which are more
to be admired, than
known; more to be
known, then imita-
ted; and more to be
imitated, then e-
qualized, And
which have receiv-

ed birth; and beïng from the exquiſite perfections of your Divine Wit, the Fame whereof, ſerves as a ſubject matter, for the moſt fine Wits to commend; and for an example of well doing, to the moſt magnanimous ſouls. Your fair actions, are as ſo many glit-

tering

tering Stars, which imbelliſh and illuſtrate the Heaven of our Fraunce. Fraunce, *who may from hence-forth, glorie, for having bin delivered from the devouring Gorge of a ſtorm of miſeries, by the ſage providence of a Queen; yéa, the moſt wiſe of Queens*

that ever governed it. A Queen, with how great honours loaded? with what respects honoured? with how manie Triumphs cloathed? and with how manie Laurels adorned? As manie humane mouthes, so manie Trophies to your Grandure; as manie hearts, so manie

manie Temples erected to your Vertue; as manie ſouls, ſo manie Vowes and ſacrifices to be imolated upon your Altars. In brief, Your Vertues are ſuch, that I ſhall not adventure to handle, raſhlie, the praiſes of them, becauſe I cannot arive thereto, but in admiration,

tion, nor recount them worthilie but in silence. This ayr is too clear for the flight of my dull Plume; wherefore by the example of the Swallows, which presage Rain, I will content my self to couch to the surface of the Earth, to beseech You (Madam) on the behalf

behalf of our Chirurgerie, that you will be pleased to dart forth the Rays of your sweet favour upon this little scantling of its Operations. For whatsoever apprehension I have had of the greatness of Your Merits, and the weakness of my judgement; it hath

not

not bin able to with-
hold me from offer-
ing it up unto You
for a Testimonie,
rather of my good
will to the Pub-
lique, then for anie
thing that is in it,
vvorthie to see the
Light under your
Royal Authoritie,
and Divine Great-
nesse. If it have the
favour to be vvell
accepted,

accepted, I doubt not, but being protected by the Buckler of Your Minerva, *it will easilie beat back all the assaults of envie, & be looked upon by all, with a favourable Eye. And for my part, I shall therein take so great contentment, that my desires shall*

shal be more strong-lie redoubled to ap-pear, and be ac-knowvledged all the rest of my life,

MADAM,

Your Majesties,

Most humble, most obedient, and most affectionate Subject and Servant,

Campi Chyrurgion.

To

To the Benevolent Reader.

Bad Masters do occasion the losse of credit to [illegible] *Mysteries, and disparagement to good Masters. The esteem, or the slighting of Arts and Sciences doth depend upon the ability or insufficiency of those who handle them; and according as they are well or ill practised. The Vulgar, without entring further into the knowledge of their cause, (as severall persons who will not permit themselves to be*

reprehended

reprehended (although they mistake exceedingly) in an art which they practice, with abundance of more presumption then knowledge) do adjudge unto them (upon the first veiw) either good or bad reputation; so that such actions as are commendable, and those that are reproachfull are, (by the Vulgar popularity) measured by the same rule, and weighted in the same ballance, without any manner of distinction, insomuch that most commonly Vertue gives place to vice, Wisdome to ignorance, and Experience to incapacity.

So by *Capricious* ignorance we praise
Vice more then vittue and do seem most glad
All at a venture to bestow the Bayes
On ignorance her self, in surplis clad.

And

And they will take the name of Philosopher, formerly so reverend and so much respected among the Greeks, that from the time of Pythagoras. *It was caused to be called,* Σοφία, *that is to say, Wisdom. Notwithstanding, it is certain, that this word* φιλόσοφος, *or Philosopher, signifies nothing more, nor lesse, but A lover of wisdome. And yet there is not a man in these dayes so shallow brained, so inconsiderable a person, nor so great a Lord, but would be very angry, yea would be inraged and take exceptions in good earneſt, if one should take him for any other but* [*A person desirous of knowledge*] *which to expresse in one word is* (*A Philosopher.*) *A title wherewith Emperour* Antoninus *himself was well pleased, to be honoured. Let us consider what course that title hath passed for some years past, how it was ordinarily taken; And after what fashion it is made use of, now.*

It

It is the common Complement, and the little jovialll Epithite which one doth usually give, promiscuously at the first meeting a person, though he have the Countenance of one that hath slept rather then watched over his books. If one meet with a man that doth not well know the Court Carveate, nor how to dispute in a quarrell according to the modern fashion, who discourses with Ergoes framed upon all occasions, upon the foot of a Fly, (thereby shewing himself as indiscreet in familiar common entertainment, as averse to civill Actions,) presently they give him the Style of Philosopher by head and shoulders. Notwithstanding that the true Philosophy, if we may herein beleeve Utpian, *the* Civilian, *consists in management of affaires, in the conversation and conservation of humane society, accomplishment in matters of Law, in Court-affaires, and in all the points*

of

of honour; so that a Philosopher, and a person of honour or States-man; to speak properly with Ulpian, *(who was such an one) is one and the same thing. What then is it that hath imbased it, and brought it so low from so high a degree? Who hath stript and disrobed it of all its auntient honours and prerogatives, making it so to serve as a Laughing-stock? but the impudent ignorance of a crew of Mishappen disimposed Pedants, whose gesture and discourse stincks strongly of the Mustinesse of the School, who because they have passed over a bridge amongst a croud of Asses, without having their pack-saddle behind them, do presently conjecture themselves able to hold Port with the great Horses. Which fate, or worse (the more the pitty) is also fallen upon the title Physitian. For I pray, what is now become of the auntient splendor of the Science of Physick? What is become*

become of its Glory and Ornament, and the inclination and well wishing of Auntient Princes and Potentates thereunto. Who did not think it below them to learn and exercise this divine Science, (by good right called Divine, in regard it receives that Elogie from the very mouth of God): But did treat it with great Liberality to confirme its dignity, and maintain its authority.

(The Science of Physick, I say) which the auntient Hebrews did honour as being come from Heaven for conservation of health, and prolonging of life. And it is testified by the holy writ, that the Chirurgicall Physicians are made, instituted, and recommended by God, as in 38. Ecclesiasticus; Honour the Physician with the honour that belongs unto him, and for the occasion that thou hast for him, for the Lord hath Created him: Do not withhold from him the reward of his

pains,

pains, to the end, that he may succor & assist thee in thy necessity: he shall receive rewards from Kings and the knowledge of the Chirurgical Physician; shall cause him to exalt his head, and render him admirable among Princes; As for examples concerning the Liberality of Salaries and Presents, wherewith the Auntient Kings, Princes, and Emperours have been pleased to honour Physicians; Pliny relates that the Cæsars did allow unto the most famous Physitians, who practised Physick at Rome, two hundred and fifty Sesterces yearly, which (according to the Common Accompt) comes to about six thousand two hundred and fifty Crowns, although the other professours had but a hundred. Thadeus the Florentine received of every Prince that he served, fifty Crownes per diem. And he having cured Pope Honorius of a strange disease, he had

allowed

allowed him 100 *Crownes* per diem. *And* (*as* Volaterran *reports*) *a reward also of a thousand Crownes. The Emperour* Augustus *gave to* Anthony Musa, (*who had healed him in a great sickenesse*) *a Golding inriched with a stone of a great price, and not content with this, he honoured him with the dignity of Knight of his own order. And not only he, but also all those who exercised that profession, were* (*out of respect to him*) *honoured with the same Title.* Darius, *the* Monarch *of the* Persians, *had* Democades (*a Physitian*) *in so great esteem, by whose assistance he had been freed from a tedious disease, that,* (*as* Herodotus *reports*) *he gave him two great Chaines of Gold of great value. And the* Queen *his wife gave him for a present two Bottles made of Massy Gold. Let us leave the Auntients and their Antiquities, to speak of* James Cantier

tier, *a most Learned and excellent French* Physitian, *who had as a Sallery from King* Lewis *the eleventh, ten thousand Crowns* per mensem: *from hence we may collect in what esteem the Chirurgicall Physitians have been in all times, maintained in all Liberty and freedome, exempt from all Charges, Subsidies, Tributes, Talleys, and Imposts. Behold in what dignity the Physician and* Physick *was formerly; and yet notwithstanding we see in this unhappy age wherein we live, where vice marches in the same rank as Virtue) it is so charged, corrupted, & altered that it seems to be now no more then an Idol or Phantasm, its Countenance vailed its Credit destroyed, its Honour degraded, its strength abated and weakned, and its reputation withered: in short, is fallen from that most high station of glory, whereunto our predecessors had raised and advanced it:*

it is (I say) profaned and trampled under foot by a Crew of ignorant Impoysoners, Impostors, Mountebanks, Quack-salvers, Men of evil conversation, and Cawterized consciences, who (like new Esculapians descended from the Heavens) bragg impudently, and promise audaciously the curing of all Maladies: of whom the ignorant popularity do ordinarily make more Accompt, and do give more credit to the exterior apperance of a gallant port & flaunting behavior, accompanied with the vain glory of sumptuous Apparell; than to Learning and Experience. Yea certainly, for if there be any Mountebanke, Quack-salver, or cousening drug-seller, some crackt brain fellow of an extravagant wit, who giving the Carreer to his fancies shall mount up to a theater, and make some strange kind of Compositions; or else, if he carry

a Gold ring upon his finger, and his Mousstaches well mounted, a well composed demure Countenance, and using these words often in his mouth, (to wit) Blood, Humors, Spirits, Tumours, Wounds, Ulcers, Fractures, Dislocation, Hippocrates, Galen, &c.

Behold this is the man, who is reputed of every one, the most famous Chirurgicall Physitian of the whole earth. Soft, soft, my Masters, not so quick; for you may be deceiv'd: for it is not the habit that makes the Monke. Words and deeds have a great difference. Ask these Mountebanks first if they have the knowledge of Geographie, of the Mathematiques, of Astrologie, of Musick, Geometry, Logick, Arithmetick, Rhetorike, of Historie, Poesy, and Philosophy: In short, in one word, he must

be an Encyclopædian *for he that, in one word, would call a man a perfect Physitian must call him so: for to imagin a Physitian to be separated from the knowledg of his above mentioned Companions, were to suppose him ignorant, mute, and dead. Again, demand if they have the knowledge of all things that fly in the Ayr, of all things which swim in the water, of all Vegetables, of all things which have sense or life upon the Earth; finally of all which the Universal Mother doth incloſe in her bowels, either of* Water, Mettals, Minerals, Salts, Juices, Sulphurs. *Besides, if he hath entred into himself, there to observe his own structure, to dive into his own bones, to number his Muscels, to follow his veines, particularize his Arteries, search out the Cartalages, or admire his* Nerves, Tendons, Ligaments, Films, *&c. If they have done all this,*

and

and if a solid Judgement, be the soul of their experience; in truth then you may caresse them with immunities or privilidges, acknowledge them with applause; or else you are to blame.

But it may be some Hypocondriack person, will contradict me and say, that it is not fit for a Chirurgion to prescribe rules to Physitians. In good time! neither do I do it to the Learned Chirurgicall Physitians. (for those we honour and respect as our Masters); but I speak to a Crew of (I know not what sort of) Medicasters, viz. without shame or wit, without foreheads. Oh what a number is there of them! So that now one may take up that pretty sentence of an Auntient mans; [That the ignorance of some and the incredulity of others are the reasons, why so many Chirurgicall Physitians are altogether

ignorant of the Maladies, *which they hold for incurable*], *which notwithstanding are curable, as the* Leprosy, *the* Dropsy, Apoplexie, Palsy, *Contraction of the Members*, falling-sickness, Quartain-feaver, Hectique feaver, Hand-gout, Foot-goot, Hipp-gout, *and* Sciatica, *and severall other* Maladies *which are hard of digestion for them. But it may be some one*, (*who doth not well understand me*) *will be amazed to observe me to put the Chirurgion in the Rank of Physitians; yet I assure you I do it by good reason, for I do not value a man who doth onely vapour, but him that saith and doth too. Oh miserable age! wherein men beleeve that a Chirurgion knows nothing but how to apply Cupping-glasses to let blood, and to spread a Plaister, and it may be 'tis true too, Alas too true, to my great grief,*

grief; but it is not such that I mean. For the art of Physick and Chirurgery, is not acquired by money, as some shamelesse persons have caused themselves to be called Master Chirurgions by that means.

Oh times, O tempora! O mores, Oh manners! To this purpose hath one well said.

Tis Gold that makes the Idiot and the Sot
To be call'd wise and prudent and what not:
And which is more, (men dote so on their wo)
They'r well contented that it should be so:
For is it not a misery to see
Men of mean parts rais'd to such high degree,

As to converse in Lives, so uncontroull'd
Not for their wit or Learning but their Gold.

It costs them sometimes two hundren Crownes at a time, a silke Coate, Embroydered beds, feasts, and Banquets to friends and kindred, and other good considerations, to palliate their admittance.

Oh good God! what a fashion this is to make Market of mens lives? It was better consulting with the successours of Cain, *to indure a Plague: for then some one* Hippocrates *or* Paracelsus, *would be found to resist and stop it. But in this case it so falls out, that those who bring in the abuses and support them, will take no heed to resist or overcome them. By good reason then*

then say I that the skill of Chirurgery is not attained to by money & succession, nor by reading only, but by a long and painfull Laborious industry & search. Wherefore I do admire that there are such abundance of Chirurgions who do beleeve that, which [*french Authours*] Thibauld *and* Anceline *have determined, as an Indissolvable Law, alleadging that such an Authour hath done so and so; and that because it is a custome, that therefore they may do so too. Take notice here, my friend, that Custome will not serve to demonstrate the Art. And one cannot call that an art which cannot truly be demonstrated by operation. But they will neither beleeve this, nor take the paines to reillustrate this famous Chirurgery, which hath been formerly in as great honour, as it is now in neglect. Yea, one may well be astonished,*

ished that so noble a Science should be so degraded from its pristine reputation, that having been Antiently the favourite of Kings; and the imployment and occupation of great Personages; It is now abject and prostitute to the derision of the most inferiour of City and Country.

What is there, I pray, more famous admirable or divine, then this holy Profession, and yet you see how it is slieghted of every one? And (which is most detestable) by those very persons who are grown rich and fatned thereby, for if one propose unto them some most necessary rule, you shall have them immediately give the Title of Emperique by the head and shoulders, even to such as (being friends to nature) would conscientiously raise them from their weaknesse: for truly there is no profession wherein one ought to be more cautious of erring, then in ours of Chirurgery; in regard

gard of its subject, which is a Humane Body, a beame of divinity; and yet notwithstanding some take the lesse keed to it, and blame the good designe of others, and like Æsops Cock sleight the precious Stone, and scatch and scape into the Dunghill. Is it not a shamefull thing to sleight things that are good and necessary & to run to I know not what ill-grounded practise, which is more Empericall then rationall? I shall leave the judgment hereof to those who, stript of all Passions, do know the errours which are thereby committed; particularly to those who practise Chirurgery, for if they erre in the least operation, by much stronger reason must they needs erre in the greater and most difficult; so I say, if upon all occasions they are at a stand in observations concerning Phlebotomy, *they must needs be so by much stronger reason, in matters*

matters of greater Speculation.

Object.

But, will some one say, Do you think it an easie thing to know the motions of the Starrs, and to number the Numerous motions of the Starry Spheares, to comprehend the Directions, Declinations, and Retrogradations of the Planets, for so small an operation as that of Phlebotomy? *Besides, considering (say they) that these Chymericall observations, are so unprofitable, that most commonly they pay their Scrutators, with events no lesse distant from their expectation then the subject of their Science is from the Earth.*

Answ.

Answ.

To which I answer. That truly I finde it most easie, in regard my Art obliges me, and my reason constraines me to it; but by how much, Sciences do seem to be difficult and arduous, they are by so much the more subjected to Calumnies and Censures; because the ignorant, and blinde witted (seeing no further then the nose-end of their simplicity) do sleight all things that are difficult to their understanding. And as for that which concerns the small benefit of this Science: Stay here a little, you fanatique wits, you enemies of the Muses, insensible dunothings, you mercenary Pipers; open the eyes of your understandings, be not like unto the Numean Lyon,

(killed

(*kill'd by* Hercules) *which fed in the Forrest of ignorance, making a Generall destruction of all that which was good, and conserving that which was bad. Confesse ingenuously the excellence and worth of this Science, which discovers the wonderfull effects of the ordinary motions of the heavenly bodies. For since that those who lop wood & dig in the earth (considering first the Position of Heaven) are not ignorant that many mishaps do depend thereupon, as worm-eating and corruptions, and the like; by much more strong reason ought we to observe the Starrs, for operation upon so noble a subject as a Humane Body. Which also was well understood by those who do prohibite the provoking of the Menstrue in Women or Maids in all the four Quadratures of the Moon; not being ignorant of the power, which the Starrs have over our bodies,*

bodies. I pray let us ask the Genethliaque *Astrologers, if when* Saturn *and* Mars *do enter into Conjunction, they do not cause the Plague; alleadging as a reason, that the said Planets do endeavour by all meanes to destroy man, whose radicall humour consists onely in heate and moisture, and their nature and faculty depends onely upon dryneſſe and coldneſſe. But while I spend paper in this discourse, Me thinks I here a noise or buzzing of* Hornets, *who love nothing but dirty infectious places, I mean their own wills, who conducted by their ignorance, allwayes turn about the pot, (as one may call it) of their old doctrine; (I say) me thinks I perceive these to scoff at my pen, perceiving I treat of an operation which hath been so learnedly deduced before our time, by some of the most sublime personages which antiquity hath produced. To*

To this I answer, that (although one would thinke one could say nothing more upon this subject, there having been severall Volumes of it) yet notwithstanding they are not performed with that method wherewith I treat of Phlebotomy *in this place; not following the old opinions, because that would be nothing but singing the same song again, but discovering the fault which people daily fall into, in this so important operation, I describe a means so to behave ones self, that one shall very seldome fall into irrepairable faults. Wherein I do assure my self, loving Reader, that, if putting off all Passions, thou dost come with a favourable eye to look on these Lines, (which proceeding from an honest Leasure, do run the hazard of Censure) thou wilt confesse that it is not without great consideration, that I have put hand to pen,*

to

to a Treatise of this matter. Not that I have been provoked thereunto by any vain-glory, but possessed with a good desire to serve the Publique. *And truly I should have beleeved I had faild of my duty, if having received something peculiar from the Liberall hand of the Almighty, I should not have distributed it to the lovers of true Learning. To the end that all their and my workes, might be to the honour and glory of God, for the edification and health of our Neighbour, and to the salvation of our soules. To which God Father, Son, and Spirit, be rendred all honour, and glory, for ever, Amen.*

A Treatise of Phlebotomy.

A TREATISE OF *Phlebotomy.*

CHAP. I.

What Phlebotomy is. Its property, and of that which is to be observed particularly for the good performance thereof.

MAny Philosophers both Græcians, Latines, and Barbarians after they had dili-

gently contemplated all sorts of Animals, & curiously sought out their manner of living and compar'd their Condition and Nature with ours, have writ that amongst all Creatures breathing and moving upon the Earth;

Man is more miserable then all Animals and the reasons therefore.

There is not any more Miserable than Man by reason of his unsatiable desire and disorderly Appetite: for continually he is hunting after new food, and having found any according to his taste, he devoureth them after such a fashion that I exceedingly admire that the bellyes of many are not already rotten and infected by that excesse of drunkennesse and debauchery which they do commit. I am amazed in thinking of it. And what doth there proceed from it? excep abundanc

bundance of Rheums; Catharrs,
nd infinite other kindes of diſea-
es, which do nothing but adulte-
ate change and corrupt, this ſe-
ond part of our generation,
he treaſure of life, the ſeat of
he Naturall heate, the matter
r ſubſtance of the ſeed, and of
he Milke of the Duggs or Papps,
hat is to ſay, the Blood: which
ſo well diſperſed and mingled
hrough all the parts of our bo-
ies, that there is not any one of
oſe parts which doth not receive
s nouriſhment from it; and there
not any good thing in us which
not maintained and ſupported
y It. It is the Mother of the ſpi-
ts which does impregnate the
at of the faculties, for the main-
ining the ſtrength of the whole
ody, which does foment and
tertain its primitive moiſture;
is ſo repleniſhed with ſpirits,
at the conſervation thereof is

the cause of our life; insomuch that some have esteemed that it was the proper seat and habitation of the Life, and that therefore our unruly wills accompanied with our (more then unreasonable) Debaucheries are causes that this continuance of our lives is almost wholly extinguished.

One shall see nothing else in the Countryes but Doctors and Doctoresses for the renewing of this scource of our lives; so many bloodings made improperly, that I wonder that instead of helping their Patients, they do not destroy them.

The diligence of the Learned Chirurgion praised.

Not that I would here blame the diligence of the Learned & skilful Physitian and Chirurgian, who as friends to nature do endeavour with all their might to preserve he

her in her health or integrity. And that by purging and cleanſing, or evacuation; which laſt is not to be done but by inciſion of a Veine. This is called *Phlebotomy*, a word Compounded of the Greek words φέλψ, which ſignifies a Veine and τομὴ, that is to ſay, diviſion of whole parts.

The derivation of the word Phlebotomy.

Behold therefore why in particular this word is taken for making inciſion of a Vein, by which evacuation is made of blood and other humors contained with it: *Galen.* 13. *Method. Ch.* 6. You muſt take notice that there are ſeverall ſorts of bloodings; As of a Veine, of an Artery, Scarrifications and others: we will ſpeak eſpecially as to *Phlebotomy*.

For what causes one should open a Vein.

We make bloodings for six principall causes, The first. To Evacuate. Secondly, To divert turn back or make Revulsion. Thirdly, To Attract. Fourthly, To Change. Fifthly, To preserve. And sixthly to alleviate; which is according as all those who have treated of this matter have defined it. But let us content our selves with these two Causes, (to wit) *Plethorall* and *Chachochymicall:* the one consists in nothing but too great quantity of humors, & the other in the evil quality.

How far Phlebotomy *doth extend its self.*

But the benefit of *Phlebotomy* doth not extend it self only to the evacuation of the fulness, (which ought to be made according to the

the kinde or difference of it) but alſo to divert, and to drain which are the three ſorts of evacuation. It ſerves alſo for great and extream paines principally when they proceed from Tention, inſomuch that all the learned Phyſitians and Chirurgions do hold that blooding, is a moſt excellent & aſſured remedy, if the rules requiſite thereunto, be therein well obſerved: yea more ready and ſecure then Laxative Phyſick, which being taken works immediately and forceth its operation, it not being in our power to hinder it.

Phlebotomy *more ſafe then purging Phyſick.*

But *Phlebotomy* (the Reines of the Conduct whereof we hold) doth nothing but what ſeems good unto us, foraſmuch as we do ſtopp it and draw it forth, when we pleaſe. And

in truth, among all Chirurgicall operations, blooding holds the first Ranke, becaule it is the Common remedy of diseases which proceed from P*lethore*, and *Cacochymie*, as we have said before; both which are the Antecedent causes of diseases.

What Plethore *and* Cacochymy *is.*

Let us then define what P*lethore*, and *Cacochymie* is, and then we will appropriate unto them Revulsion and Derivation.

P*lethore* is nothing else then a repletion of all the humors equally increased, or else of the blood onely.

Cacochymie is a repletion of Choller Melancholy, or Phlegme. *Plenitude* hath two kindes the one *Ad vires*, and the other *Ad vasa*; there is another added unto them called, *Supra vires.*

The first, (to wit) *Ad vires*, Although

Although that the blood be not excessive neither in quantity nor in quality, yet it may oppresse the weak powers notwithstanding; the other (to wit) *Ad vasa* surpasseth the Naturall Symmetry or proportion; But although the vessells seem to burst by reason of the abundance of blood, if it doth not suffocate the powers, but it happens that the strength is debilitated thereby; This then shall be (*plenitudo supra vires*), But it must be taken notice, that *Cacochymie* is threefold, Cholerick, Melancholick and Phlegmatique. Enough of this: for he that would see more therein let him reade, *Laframboisiere* in his [*Loix de Medicine.*]

Let us now return to Revulsion and Derivation where we find there is great difference between the one and th'other, forasmuch

as the Revulsion is to be performed on the Contrary part according to *Galen*.

Galen *in the* 5. *of his Meth. Ch.* 5.

If the right Nostril bleed, you must apply a Cupping-glass upon the Region of the Liver; but if both do bleed, you must apply two; th'one upon the right Hypocondre or flanck and the other upon the left: and if the distemper be strong, one must breathe the vein under the elbow. If the mouth and the throat be distempered, open the Cephalique, and it is Revulsion, and if one draw blood from the veines under the tougue, it is Derivation; In like manner, if the hinder part of the head ake, you must make Revulsion by the vein of the arme, then Derivation by the vein of the forehead; also Revulsion and Derivation must be made

made on the same side, (if it may be); as, if there be a Phlegmon in the Liver, you must breathe the Basilique or Mediane of the right Arme; If in the spleen, on the left; If in the kidneyes, the Bladder, or privities, you must open the vein of the ham or Ankles. If in the right Leg, on the Right Arme; *Gal. in his 13. meth. Ch. 14. and Aph. 36. d. 6.* If in one Arme, on the other, and so of the rest, (if it maybe) as I said before; foraimuch as if there happeneth a Phlegmon in the Liver, and that the Right Arme should be hurt, one cannot nor ought not to take any blood from it, but you ought to take it from the other Arme, or from the Ankle-veines.

Note

Oribas l. 1. *Ch.* 22. Note that they Lance the Arteries, especially those of the Temples, to evacuate the hot windy humors which flow into the eyes and cause tedious paines of the head, vertigoes or swimmings of the head, which are principally caused by hot things and windy, and the Arteryes behind the eares are for the same effect; *Gal.* 13. *Metho. Ch.* 22. One never lanceth the Great Arteries, as those of the Armes and other places; As well, because of the too great dissipation of the vitall spirits, as because there can be no agglutination or knitting made there, by reason of their continuall moving, we will speak more largly hereof, hereafter.

Observation

Observations concerning blooding.

It is time now to know who are they who ought to be blooded, and those who ought not so to be; Those who can easily bear such lancing & to whom it can do no hurt, are those who have a strong constitution, the veins bigg, full, & large, who are neither lean nor wasted, who have their colour good and ruddy, their flesh firme hard and solid: those who are of a contrary disposition cannot bear it healthfully; neither must one blood Children, before the age of fourteen; nor old men after threescore and ten; unlesse in case of great and extream necessity; and considering this, That with the blood slides forth part of the life, which you must alwayes do prudently, (measureing the greatnesse of the disease with the power of the Patient's strength) to the end that one may

may easily judge of the matter or substance, and likewise of the evacuation; but you ought not only to consider of the forces or vertue at present, but to know for the future if they will be sufficient to support the length and continuation of the disease: also you must observe, if those whom you blood have been accustomed to be lanced; For those who have not been accustomed to it, do not undergo it easily, Insomuch that Custome must be considered in all manner of evacuation especially as to that of blood. Moreover all those who have weak stomacks, or who are wrought on and oppresst by the Dyarrhe or looseneſſe and flux of the belly, or who undergo some indigestion, ought not to be blooded also the women with Childe ought to abstain from it, principally in their first and last months: also

those

those who have used too great sobriety, those who are of a cold and Phlegmatick Nature, and those who Live in a Region or Air too cold or too hot, do not easily bear blooding. All things which weaken the powers, as horror and trembling, the immoderate use of venery, too great frequenting the bath, the flux of the belly whether it be by nature or Phyfick, great perplexity and care, watchings, and labour and tedious diseases, do prohibit our use of blooding. For conclusion, whether to blood, or not to blood, All these things above mentioned, and severall others, must be observed (which I shall here omit) for fear of being accused of writing any thing here, which hath been already long ago treated of by the more Learned: & somuch more for that reading their writings I lose my hopes of

of being able to say any thing upon this subject, worthy to see the light.

All which would have been enough to have rendred my pen silent in this affaire, if the greatnesse of the case, (which ought to be examined by divers writings,) together with a good will which doth move my affection to be able in something to serve in publique, had not imboldened me unto it. And also to leave unto posterity some mark of my duty; And, that, as well, to solace and refresh the Memory of my Companions in Chirurgery (giving them also some entrance into Astrologicall observation) which few among them know.

The Charity of the Authour.

As also, for the health and benefit of those who are to be blooded, having alwayes preferred, the health of the poor

poor sick, persons who need blooding, or those who use it to preserve themselves from diseases, before the ariving to my owne gain, and profit.

The great errour and Covetousnesse of some Phlebotomists.

Many of the Chirurgions of our time do let blood at all houres, at all times, at all seasons and all ages, without considering the power and strength of the party whom they Lance, (induced thereunto by this cursed desire of gain,) never taking heed to the accidents which may come upon those who have bin blooded, making evacuation of more blood then they ought, or else making operation upon the Member at the time wherein the *Starre* is ruling or predominant there; insomuch that some are dead by reason of the undue administration

miniſtration of this Remedy, which hath cut of the uſe off their life; or if they be not killed thereby, they have fallen into a prolonged weakneſſe, and their bodies are thereby cold, wan, and diſcoloured; and all this by the ignorance of the operant who will put himſelf to the performance of this ſo noble help of Nature, without being provided of all thoſe things which are Neceſſary for him, as well gifts of the body and minde, as other externall Inſtruments.

Condition of the Phlebotomiſt.

As to beyoung well ſighted, to have a ſteady hand, and exerciſed unto *Phlebotomy*, a good Anatomiſt to know the ſcituation of the veines, and of other parts of the body; for without that, he will be like unto a blinde man which cleaves wood. But it will not be

be from the matter to note here, that if the veines, should not be apparent, in the morning, you must not breath them, until about one a Clock in the day; and then those who are able to walk, let them use a little Exercise, and then the most occult, and Invisible veines (as one would say) will appear. But I have not mentioned this here, except onely concerning those who have small veynes, and covered, either with flesh or fat; Also shall I not instruct the Chirurgion to fill the veines by rubbings or bathing of the Member in warme water, Ligatures, and assuring the sick party not to put them to any pain, for it would be too Trivial.

What Instruments are to be used in Phlebotomy.

But I shall say (to return to our

our purpose) that the externall Instruments by which this operation is to be accomplished, shall be good Lancets of several fashions, Ligatures, Swathes, Boulsters, Red pouder, burnt lint, to stop the blood if there be need of it, or with Cotton Pulverised according as we have shewn in our [*Chirurgie Chymique.*]

Default in Phlebotomists.

This default especially is found in the greatest part of the *Phlebotomists* of our age, *viz.* That, of the knowledge of that so excellent & wonderfull Astrologie, without which it is as it were impossible to be able well to exercise Physick, or Chirurgery upon our bodyes, which are by good right called a little world, for their having a great Sympathy with the great one, as I shall shew hereafter by the help of God; as also the observation that ought

to

to be made in the Concurrence of the Starres, and the influence of them upon our bodyes, to the end that we may avoid those unhappy accidents which we see daily to happen to the share of those who have been blooded so inconsiderately. That which hath withdrawn me from picking and culling out, all the conditions requisite in this operation, as well for the Chirurgion as for the sick person, and other things requisite thereupon, is, I not having intended to treat on this subject, except of the two principall points of this operation, under which two may be Comprehended all the rest, whosoever will explain them. Notwithstanding I shall content my self to have traced this little path for some one who (indued with a more high Style, and accompanyed with a greater knowledge, provoked

provoked by one lesse then himself,) shall have had a desire to have the knowledg of this science appear (above the small knowledge which it hath pleased the divine goodnesse to give me) and to make the desires and lovers of true and perfect Chirurgery partakers thereof; Provoked (I say) by this desire, doth stretch out his sayles of Eloquence to steere in a higher or greater Sea then I do. But winding up the thread of my discourse, I shall content my self, (I say) with these two principal Points, that is to say, the time of Necessity and the time of Election.

The time of necessity from whence taken.

That of Necessity is in all times and seasons, and at all houres, without considering any thing which may hinder, provided that the Necessity be certainly

ainly known to be the most rong or pressing, as I shall men- ion in its place.

he time of Election from whence taken.

That of Election, is taken ei- her from the nature of the body f the party who ought to be looded, or of superiour, nd external things; which ught to be a fair clear and clean ay, and not Rainy, nor by no eanes at new Moon, nor very ear to the full. And rather in he spring then any other season. shall declare also upon what arts of our bodyes the Planets nd heavenly Signes do particu- arly rule; also in what day r hour, in what time or season; o the end that having the know- edge of these things one may ot commit so many errours in is operation, as are committed y the ignorant.

Protesting

Protestation of the Authour.

Protesting that I have not writ this Tract possessed with any other desire but to assist and help so many diseased persons, who dye for want of being well comforted by this excellent remedy, and not to receive any glory thereby. But if I shall receive some one spark, I do Consecrate and dedicate it from hence forward to the Authour of all things. To whom, Father Son and holy Spirit, be glory, honour and praise, for ever, and ever, Amen.

CHAP.

CHAP. II.

How the Chirurgion ought not to be Ignorant of Astrologie, and the profit that proceeds therefrom, as well for Phlebotomy, *as for all the diseases which happen to humane bodies, The Sympathy of the Starres therewith, and other discoveries most profitable to* Chirurgions.

FOr good cause did the Comique Poet pronounce this sentence, which is worthy of great consideration, (to wit) that there is nothing more unreasonable then the ignorant man, who esteems nothing good, but the things which he doth himself, and of which onely, he hath knowledge. The which I take mention of here, by reason

of a Crue of *Sophisters*, who dare contradict the force which the superiour bodyes have upon inferiours, alleadging that the Ancients never took heed to these fooliſh fancies as they call them, (which they urge) being ignorant that the great *Hippocrates*, did Prognoſticate the plague which was to happen to the *Illirians*. And that, onely by the knowledge which he had of this Admirable and divine ſcience of Aſtrology: By that meanes preſerving a great number of the Inhabitants of Greece, who in acknowledgement of one ſo great benefit, did give and attribute unto him great honours, which he dedicated to *Hercules*. Beſides having not read that the ſame *Hippocrates* reſtoring and increaſing Phyſick, did ſo far praiſe and reſpect Aſtrologie, that he hath demonſtrated by knowledge, and concluded

concluded by reason, that Physick is maimed without the knowledge of Astrology, insomuch that the *Athenians* after his death caused his image to be engraven, after they had built the Notable Colledges, for Physick and Astrology Lectures. *Plin. Lib. 7. Ch. 37.* And particularly for one *Berosus* a great Astrologian, after the death of whom was erected (in the Colledg of *Athens*) a Statue having a tongue of Gold, by reason of his Eloquence and great knowledge in Astrology. St. *Jerome* in his Epistle to *Paulinus* affirmes the profit of Physick, Astronomy, and Astrology, for the preservation of mankinde. St. *Dennis* the *Areopagite*, by meanes of this Science, had knowledge of the death and passion of our Lord Jesus Christ. Besides, it is sufficiently proved in the holy Scripture. *Luke* 22. where it is held forth

that future events may be predicted by the order of the Elements, even the faire and rainy dayes, as also in St. *Matthew*, (*St.* Matthew, *Ch.* 16.) The whole text whereof I had inserted had I not feared to weary the Reader, and should produce many other Authorities, and examples drawn from the Doctors of the Church, (which the most studious could finde out) to cheque the presumtuous, ignorance of the envious: for none can doubt of the verity and necessity of this Science, which caused *Lycurgus* the *Lacedemonian* to cause, that in the Administration of the Commonwealth, the course of the Starrs should be observed, and to ordain by expresse Law that the *Laconians* should not go to warre before the full of the Moon. That Grand *Legislator*, *Moses*, had attained

tained the perfection of this Sci-
ence, as doth testifie the *Proto-
martyr*, Saint *Steven*, in the *Acts*
of the Apostles. And afore *Mo-
ses*, the great Patriarch, *Abra-
ham*, did esteem it in the Land of
the *Chaldeans:* as also the *Lybians*,
Indians, and *Sages* of *Persia*, re-
ported by St. *Augustine*.

The Auntients great Astrologers.

Which is more; Do we not read
that *Pericles* King of the *Athenians*
and Emperour, delivered, his Ar-
my which was in Amazement
from the Eclipse of the Sun, and
this onely by the onely Science
of Astrology, the practise where-
of, if *Ilicias* had had, he had not
lost his fair Triumphant Army
in *Sicily*, being discomfited by a
like motion. Which wound was
not small to the *Athenians*, but
the beginning of infinite mis-

fortunes. In short, to the end that such evils should not fall on the *Romans*, *Sulpitius Gallus* did prognosticate the Eclipse of the Moon, long time before, to the end that his horsemen should not be affrighted, and lose their courage by seeing these things: which are sufficient testimonies to shew, that this Science was known by the Ancients, as well Physitians, as Kings, Princes, and other great Personages, which I omit for brevity sake, to the end that I may produce that excellent book of *Guidon* of *Cauliac*, whereof our Chirurgions do make so great a Trophy. But it is onely to keep it in their closet, or to make it keep the shop; for if they did read attentively the most profitable discoveries made therein, they would learn that then when he speakes of the Superiour Root, and the inferiour

Root

Root in his Treatise of *Phlebotomy*, that he understands or meanes by the Superiour Root, no other thing but that the Chirurgion be advised in times of Election, to know and choose what Planet or what Heavenly signe ioneurs, in that time or in such an hour wherein he would make his operation. Also that he know, whether the Star that Governs the part, be there in the same time, to the end to obviate or discover the strange Accidents, which might be followed by death or great diseases, as *Ptolemie* saith in the twenty sixth Propoſition. But they will say, this would be very good if there were a meanes to learn all these things in a short time. In regard that our life is very short, and the Art very long, as the Prince of Pyhsitians *Hippocrates* hath well observed. *Hip. Lib.* 1. *Aph.* 1.

Ex quovis ligno non fit Mercurius.

It is true, I agree with you: behold here the reason, wherefore all wood is not fit to make an Image of *Mercury* of. Since thou dost acknowledge thy self not to be fit to comprehend all that which is necessary to be known to a good Chirurgion, why doest thou not forbear to exercise this so excellent, and so admirable (yea more divine then humane) Science of Chirurgery, knowing well that we shall render an Accompt before God of all our Actions. And it will not then serve for excuse to say, You had not a meanes to exercise any other calling, having had some entrance in this. And what progresse is it, to make a beard for a Peasant though with a thousand

scratches.

cratches? to pull out a tooth, with a thousand pains? to know how to spread a Plaister like a *Plaisterer* or *Mason*? and so many other miseries, which are committed by the malicious ignorance of many, all which I leave, that I may not be seen to go out of the line of my discourse, And say that beyond the great profit that Chirurgions do gather from the knowledge of Astrologie in this operation called *Phlebotomy*; It serveth yet very much to the healing of diseases, which come upon our bodies, also for gathering of Plants, and to dig out the Mettalls and Mineralls out of the bowels of the earth; of which one may prepare by the Art of *Alchimy*, most healthfull remedies; and administer them to the diseases which come into our bodies, by the mixtion or meeting of the three principall

simples, whereof all bodies are Compoſed, (to wit) *Sulphur*, *Mercury*, and *Salt*; from which three ſubſtances, all the diſeaſes that proceed therefrom are called by their proper names, as *Sulphereous*, *Mercuriall*, and *Saline*: the which not making to this matter are contained in another Volume. *In his Little Chymicall Chirurgery.*

But ſome one will aske me why are ſuch names given to all diſeaſes; Making this queſtion, becauſe they are ignorant (as they confeſſe it publikely) of the three firſt ſubſtances, whereof all bodies are compoſed, which are (as we have ſaid) *Sulphur*, *Salt* and *Mercury*, Which ſubſtances *Hippocrates*, *Hip. Lib. de vet. med.* Doth call in man; Bitter, Sweet, Salt and Moiſt: One whereof, (to wit) the Moiſt as being more apparant, he hath divided

ided into four parts, which he
alls Blood, Choller, Flegme,
nd Melancholy which is but the
hird part of that which consti-
utes the matter. And which
lso gives us to know the diseases
rowing by its depravation. *Lib.*
le Genit. But the two others, his
eing silent, or letting them a-
one neglected hath buried the
nowledge of diseases which are
f their essence, which is the
eason they are held incurable,
f they do not determine by na-
ure. These three substances are
demonstrative, and by conse-
quence may be Anatomized; but
the four humours, not. Which
things, or the like caused that
pretty sentence to be pronounced
by *Fabius*, that the Arts and Sci-
ences would be happy, if there
were none but wise and good
unfolders, who should give the
judgment.

But

The Common opinion of healing, rejected.

But to answer and clear up what is above mentioned, I say, that it is materiall, not onely to know them in their true Anatomie, with their originall and cause; but also, to give understanding what ought to be the Remedies, and the nature of Medicaments necessary for their cure: so that the Common opinion doth not please me in any wise, which saith, Diseases are cured by their contraries. That is to say, the hot distempers by cold Medicaments, and the cold ones by the hot, be it either in such or such a degree; which doth not seem unto me any way considerable. But rather regard ought to be had above all things, to the specifique virtue of Medicines, against every disease, because to heale well, one need not take

great

great paines upon accidents, (As one who would extinguish the fire, doth not take paines about the smoake,) because the disease being taken away, the accidents discontinue. Notwithstanding, if the Accidents surpasse the disease, in this case one leaves the disease to take heed to the Accidents, as in the great Hæmoragie (or flux of blood at the Fundament:) Oh thou second *Hippocrates* (divine *Paracelsus*) what great obligation have we unto thee; but rather, what obligation have we not unto thee! for having conducted us even to the perfection of Physick. If the Learned *Galen* were living, I am certain he would say, (seeing the Bookes of *Parracelsus*) as he did formerly when he saw the books of *Hippocrates*, [Let us begin at them.] And I believe that instead of disparaging them, (as many

many Jack-Apes do,) he wou'd give an entire explanation of them; which Apes, neither will nor can, take the paines to finde out new remedies, for the poor afflicted sick persons. Therein doing as a bad Shoomaker shooing every man by the same Last: for in truth I am confident, there is a Thousand and a Thousand of those who say, that a hot remedy must be used to a cold disease, who know not to render a reason wherefore it should be so done. But I will insist upon this, and do ask, Wherefore names are given to simple vegetalls, which do also belong to severall parts of our bodies, As the little Leaves and flowers of *Bethonie* to the head. *Mirabolans, Citerinæ*; *Alleluga*, or *Sorrell*; and *Mellifol*; or *Baulme*, to the heart. The *Pulmonaria* or *Lungwort*, to the Lungs. The *Hepatica Lichen* or Liver-wort,

Liver-wort, and the *Jecoraria* to the Liver. The *Aſpelnum* to the Spleene. The *Umbilicus Veneris* for the Navell. The *Calamus Aromaticus*, and *Caſſia fiſtula*, for the Intellins. The *Veſicaria* for the Bladder. To the hands the *Palma Chriſti*. The *Plantain* or *five-Nerve*, to the Nerves. *Savina* to the Veines. For the *Tibia*, and the bones, *Legeranium Oſſifana*. Mace, for the *Matrix*. For the Teeth, *Dentaria*: For the Throat, the *Cervicaria* and *Ulmaria*. To the eares, the Leaves of *Aſari*, and ſo of others. Will you anſwer me, That becauſe they have ſome kinde of agreement with thoſe parts, that therefore by conſequence, they have ſome kinde of property contrary to the *Maladies* that ſeize upon ſuch parts. Courage! I will wager, (oh rejoyce, the Ape who ſought to devour this holy Science is ta-

ken

ken his own self) that he cannot escape. But tell me, consider a little the qualities of these simples, with the cause of the *Maladies* that happen in these parts, and you shall find, That men have not amused themselves to give names to these Plants, for any cause but the *Sympathy* which they have with them, giving relief and succour to those parts, when wrought upon by diseases or Maladies. And this is done by the property which they have to drive out such or such a Maladie, and strengthen the part affected; and not by reason of their heat or cold. And therefore it is that we see in Pestilent seavours, they give some *Theriaque* or *Methridate* which are of a hot quality, having in no wise respect to the Feavor which is caused by heat.

Medicaments

Medicaments prepared by Chymical art, are more wholsome then Common ones.

But to the end that such Medicines be powerfull, well tempered, and altogether friendly to Nature, recourse must be had to Quint-essences very dexteriously extracted from every compost, whether *Vegetall*, *Animall* or *Minerall*, according to the specifiq; virtue which nature hath given to every one of them respectively. The same thing might I say as to Metalls: for, what meanes this pleasant harmonie, with the heavenly bodyes? if they had not some agreement one with the other; as also of the principall parts of our bodies, with the Cælestiall, and the Metalls?

The

The Harmony which the heavenly bodies, have with our humane bodies.

As the Sun in the middle of the 7. Planets; so is the heart (which is subject to it) placed in the middle of man, for the first and last mover, having within it self the Artery beating without rest; which is the Ecliptique of the Zodiack: (wherein the Sun continues without rendring it self Erratick), which hath as a center to its spheare, the Navell, and the Continent thereof, and from the Groynes to the Furculary bones, the neck Comprehended, and lends to the Masse this part of the Lyliaste, called vitall power. And as the Sun is the most excellent above all Planets, in like manner also he hath agreement with the most

oft excellent of all Metalls, *viz.* old.

Let us proceed and speak of *Saturn* the Center of whose Spear is in the Arteryes, and who hath for its Region the Cavity of the Conduits, the Ligaments, Nerves, Marrow, Joynts, the bone of the head, the forehead, the hollow of the eyes, and the upper part of the Nose; and for its entire body, the Spleen: and there placeth the receptive faculty, and hath *Sympathy* with Lead, as his true Legitimate Child.

Let us come to *Jupiter* who hath for his Spherical Center the Lungs, and for its Region the Windpipe, Trache, or Artery, the Muscles serving for respiration, and the Skin of the head, and from him his natural virtue hath Communication with Tynn.

Let us speak of *Mars*, who hath for his Center the bagg of the

the Gall, and for Region to his Sphere, hath the face from the eyes downwards, the palms of the hands, the soal of the foot and the neck of the Matrix, where he sowes the Irascible and expulsive power, and adjoynes to Iron.

Then *Venus* extends her rule and her Sphear upon the vessells destined to generation, and gives the Concupiscible faculty and pleasant tickling doth Communicate her power to Copper.

Afterwards comes the Sphear of *Mercury*, which spreads it self in the interiour of the stomack, comprised in the Superiour Orifice, wherein fear hath its place, and sorrow in the Inferiour, and laughter in the small Guts, and for Center to its Spheare hath the Liver; where he plants the *Fantastique* virtue, and hath power over Quick-silver.

Lastly,

Lastly, The Moon possesseth the bone of the back, the shoulders, the Loynes or vertue in enery; and retaines for entire body, Brain, giving the growing virtue or power, and having Silver for her Inferiour.

You must draw Metalique Medicines, for the Maladies of the same kinde.

And it happening that one of those parts become depraved, it appears, and is made known in the place of its *Emunctor*, and then I pray, will it not be necessary to extract Remedies from Metalls, to heale Metalique distempers without inquiring sophistically, whether they be hot or cold diseases. Wherefore it is, that we see *Mercury* to be the true *Alexipharmacon*, of the poyson of the Pox; being as it were like in quality

lity to the essence of this disease. But how much effectuall would it be, if the pure of it were separated from the impure.

From these things we do first learn to know the *Metalique Maladies*, with their originall, when any of the inferiour parts of the body of man is diseased; & secondly, from whence their most specifique and Neigbouring *Medicines* should be drawn, and those of the greatest virtue; which without all doubt is from the seaven above named *Mettalls*, and from each of them being appropriated to its *Malady*, As to the disease of the heart, the *Medicine* of Gold must be taken: to the *Maladies* of the brain, the *Medicine* of Silver: to those of the Liver, the *Medicine* of Quick-silver: to those of the Lungs, the *Medicine* of Tin: to those of the kidneys, the *Medicine* of Copper: and to those of

the

he Gall, the *Medicine* of ron.

All which things are not of mall worth or consequence, hen when they are brought to he sublime degree of their per-ection, the preparation where-f lies onely in the art of *Chymi-ry*. An Art truly divine, and whereof so many new persons lare give their opinions so leight-y, without knowing the very ha-it of it; Notwithstanding their ig-norance makes them calumniate his so admirable Art, for it is hard for a blinde man to judge of Colours. From hence it ap-pears, that the bodies here below re ruled by the Superiours, as rue and Lawfull fathers of them. But in regard I have not intended o treat more largely of these hings in this place, as not ma-king to the subject taken in hand; nd also in regard, as I have said before,

before, I do desire (God assisting me) to discourse more amply of it in my Treatise, *de Chyrurgie Chymique Medicinale. Reg.* 2. *Ch.* 5. I shall pray all young *Chirurgions* withall my heart that they will lend an eare to these things, and embracing my counsell to reject the old opinions, from whence we see so many miseries are come, they being directly contrary to true Physick: And let us not fear to be punished like *Asa* and *Ochasias* for having rejected it, who suffered thereby.

Lib. de lege. Hippocrates saith of this time, that Physick was so beclouded by those that exercised it, that it was slighted and rejected, as well by reason of their abuse of it, as by the people who esteemed them Physicians, and reputed them like unto Players, who by their gestures and habits represent the persons who they are not.

In

In Epist. ad Democrit. The ame *Hippocrates* confesseth of himself, that though he had attained unto old age, he had not ttained the end of Physick: since e doth acknowledge that he had ot had the perfect knowledge f it, of necessity there rests omething further to be known of , To wit, whether he that hall find out the rest, ought to be jected.

Galen (*6. de la Metho.*) is not ickard to give himself the glo, of having invented severall *edicines* unknown, and not in e practice of men before him. et us not then reject *Novelties*, en, when they are for our bene- and profit, if we may call *Nolties* such an Art as is as anci, as *Espagerie*. In which, in ith, one can make no great proesse being ignorant of Astrolo; which is very requisite and

 necessary:

necessary to this Chirurgicall operation, called *Phlebotomy*, considering which I have undertaken this small Treatise. For if our good Master *Guidon*, (of whom the whole *Academique* Schoole of Physick and Chirurgery make so great esteem) hath not despised it, but, as he saith in his Treatise of *Phlebotomie*, hath made a whole book of it; which book is not to be found through the injury of the times, wherein he discourseth at large of the observation of the Stars for this subject; by much stronger reason we who prerend our selves his Scholers ought not to sleight it, but to imbrace and cherish it with all our heart, to the end that we may commit no error in performing this operation.

This little Treatise will serve you therein, for a guide by meanes whereof you shall never fail or at least

east not often, if you take heed hereunto, Culling and gathering out that which is worthy of observation: which doing, you will herefrom receive a great consolation, according to God. To whom Father, Sonne, and Spirit, be honour, and glory, for ever, and ever, Amen.

CHAP. III.

Of the time of necessity, wherein are shewn the Maladies, *in which* Phlebotomy *doth necessarily fall.*

Chirurgery is the most certain part of Physick.

CHirurgery, being one of the most noble and comely parts Physick, as well for its cer-

rainty (for its operations are assured); as for that it hath been in all times exercised among the Greeks, by their Princes and great Lords, hath great extent, and containes many more things then the Vulgar people do imagine. It is ordinarily divided in five parts. The first concerns Tumours, which the Common people call Apostumes, which are *Maladies* encreased in quantity and greatnesse. The second is of Wounds, which are defined to be, Dissolving of continuity made in the soft parts, fresh and bleeding. The third is of *Ulcers*: and the fourth of fractures which belong to the bones. And the fifth and last of Luxations, which is when the bones are out of their naturall place.

All which *Maladies* in the cure of them do require the oftteneſt, amongſt the remedies, that

that of blooding, without which the cure of them cannot be perfectly accomplished, as also in severall other sorts of *Maladies*, which we shall name hereafter, wherein the necessity of *Phlebotomy* is requisite and necessary, Blooding may well serve in th' one and th'other, but it is not necessary unto them, but when necessity compells; We will here discourse briefly of them all; to the end, that the young Chirurgion may know what *Maladies* require blooding, and which not.

In what Maladies *blooding is usefull.*

So that for a great pain in the head, which is in the hinder part of it, we Lance the veines of the forehead; in *Squinancies*, they breathe the veine under the

tongue. *Phlebotomy* is necessary to all affections or *Maladies* which take away the breath, and strangle one; and to those which cause one suddainly to loose their speech: Also to all great Concussions either of the internall or externall parts, as to fall from on high or to receive a blow. Although the power or force were but small, and though the blood be peccant neither in quality nor quantity, you must use the blooding. *What Delire is. Galen. 2. Aph. 2.* In the Apoplexie, Pleuresie, Burning feaver, presently and in the beginning of the *Delire*, which is nothing but a depraved and errant motion of the imagination, hurt; you must let blood, provided that the powers be strong enough, and the age suffer it, and the season, and region. *Lib. 13. de Metho. Ch. 2.* And although that be not yet

provided

provided that the power be a little strong. Also such a one who after a fall vomits blood, you must blood presently; otherwise the blood may jelly or clott if one suffer it to rest, and grow cold. You must not blood the sick person in the Rigor of the feavor, for he that doth it, is the Cutter of his throat. But if the feavour doth not increase, and also doth not decrease, and we do not hope for any declination of it, in such a case you must not lose this onely occasion of blooding, although it be worse then in the declination of the fit. In the hand-gout and the foot-gout, one may open the veins of the foot or the hand; & for the *Migren*, the Arteries and veines of the Temples; and by this evacuation of the blood, which floweth with the Arthritique powers, and the boyling spirits, which evacuate, the pain presently ceas-

eth. But in the intermitting feavour, blooding ought to be not after the third acceſſe, or fit, as *Galen* would have it, but in the beginning: but this evacuation of the blood ought to be underſtood to be, if there be *Plethory* in the body, and fulneſſe of the veſſels stand for the breathing and refreſhing of the Maſſe of humors, for otherwiſe there ſhould be no evacuation of the blood, becauſe it is the bridle of the Choler.

In the quartain feavour, or (again) if the blood do abound, you muſt take ſome from the *Mediane* or *Baſilique* of the left Arme, or from the ſplenique veine, with this Caution, that if the blood do ſhew it ſelf black and dull or thick, you may let it run, but on the contrary you muſt ſtop it preſently, if it ſhew it ſelf freſh and well coloured.

In

In the cure of the *Febris Synochus*, a continuall feavor, the benefit of *Phlebotomy* causes the opening of the belly, and the sweatings to issue forth very abundantly, a thing much to be wished in this kinde of feaver, which moved *Galen* to say, that one ought to bleed in this case, even untill *Lipothemie*: but notwithstanding fearing that one should let slip the soul with the blood, one ought rather to reiterate it severall times, as much as the strength of the sick party can bear it; even in the burning feaver, *espece de Tierce continue*, one ought to blood in a good quantity, if the powers, the age, and other Circumstances do permit.

In like manner, you ought to blood, in the quartain feaver, (Glistering first); for the doing whereof Artificially, you must

open the veine of the left Arme, which hath more Communication with the Spleen, to which the most part of this feaver is often heaped. We say also, that in Pestilent feavers, we must not indifferently (as is done presently when they see the person strook with the plague) prescribe him blooding, which hath been often times the cause of the death of an infinite Number of persons: but if the matter be urgent in quantity, quality, and Motion, I must draw a conclusion, That in the Plague occasioned by the viciousnesse of the Ayre, with fulnesse of blood and humors; Blooding I say together with purgation are there necessary, which is held forth by the saying of *Celsus*. *Cels. Lib. 3. Ch. 7.* That forasmuch as the Plague is an Active and Tempestative disease, you must quickly use remedyes even with rashnes. Where-

Wherefore you must consider, if the person infected hath a burning feaver, and great repletion in the Conduits, and that the virtue be strong, which may be known by the veins, being full and stretched, the eyes and the face greatly inflamed, also sometimes in spitting blood with great beating of the Arteries of the Temples, pain in the throat, pain or difficulty in breathing, pricking or shooting throughout the body, with exceeding heavinesse and dulnesse, the waters or urine being red, thick, and troubled, in such case you must blood presently, to help nature, to discharge her self, least the naturall heat be suffocated by the abundance of blood. Then you must rather breathe the *Basilique* veine of the left side, then the right, because the heart and the spleen are much affected

affected in this disease, and take abundance of blood thence, according as you shall see necessary, alwaies having respect to the power and virtue of the sick person, and taking heed not to blood, whilst the shivering of the feaver is upon him.

Observations in blooding, for the difference of the disease.

But you must here take notice, that in such a repletion of blood, blooding must be otherwise performed in a simple Pestilent feaver, than in that which is accompanished with a *Bubon* or *Carbuncle*: for if the one, or both together be conjunct with the great and furious feaver, then it is requisite to open the veine nearer to the Apostume, or plague soare, and according to the rectitude of feavers, to the end, that thereby

thereby the blood may be drawn forth, and evacuated directly, in regard that all retraction and Revulsion, of infected blood towards the Noble parts, is prohibited by all good Physitians and Chirurgions. But enough of the feaver, untill we speak of *Symptomatiques*. And beginning at Tumors in generall, I say, that if there be repletion in the whole body, you must purge and blood, and besides makes frictions and Bathings. As in the Cure of the true *Phlegmon*, your must divert the flux, which will be turned away, if we take away the cause thereof, to wit, the *Chachochimie* or *Plethory*, which is to be done by purging first, but chiefly by *Phlebotomy*.

Come we now to the *Erisipela*, for if it be in the face, and doth possesse it very much, *Phlebotomy* is very necessary to it, which must be

be performed upon the *Cephalique* veine; in like manner *Phlebotomy* is necessary, if there be some portion of blood mingled with the Choller: but if it be in any other part, and be not in great quantity, and be made of pure Choller, *Phlebotomy* is not necessary, because the blood is the Bridle of the Choller, as we have made mention before: besides, the Cancre is cured most commonly by purging and *Phlebotomy*.

For the Tumors in particular being a *Parotide*, we say that *Phleb.* is therein very necessary, specially when there is redness in the part, which demonstrates great inflammation & abundance of blood, also for the kernells great, and swelled, you must purge, but specially purge and apply Cupping-glasses, behind the shoulders with scarificati-

ons

ons, to the end to obviate the accidents which may come thereupon, as suffocation and consequently Choaking.

The same remedy is necessary to the Tumor or inflammation, and relaxation of the *Uvula*, called by the Latines *Columella*.

Also for Esquinancy, the *Chirurgian* ought to be ready and prompt, in regard this disease doth not give great Leasure, wherefore he must blood the sick parts on the *Basilique* on that side where the fluxion is, and the same day on the veines under the tongue to evacuate the Conjunct matter.

Let us speak of Fellons, or whitlows, the curing whereof consists onely in blooding and purgations; but yet notwithstanding further according to the prudence of the good Chirurgion.

Come

Come we now to Wounds, wherein for the Little ones there is no great necessity of blooding; but in the great where there is danger of fluxion, or where the body is repleate, as in wounds of the Joynts, Tendons, Nerves, and where one fears paine, raveing, and inquietude; yea also when they are accompanied with a feaver. And as for the Spasme coming in Wounds through repletion, it must be cured by inanition, and that by the good government of purging food, and blooding, and for a resolutive remedy, friction, and sulphured bathes.

As to particular Wounds, if there happen in those of the head, with fractnre or contusion, a Continued feaver, and Raveing with great flegmatique inflammation, accompanyed sometimes with the hurting of the Pericranie: it is

then

then that you must take abundance of blood, but yet therein the Chirurgion must consider the strength of the Patient, concerning the motion of the Brain, (the Chirurgion seeing that the bone is not fractured, but doubts that there is some vessell broaken within) let him presently take some blood from the *Cephalique* veine, on that side is hurt, in a good quantity; having regard to the distemper, present and future, and principally of the strength as I have said before, and other things which ought to be considered in blooding.

You must take notice, that in wounds by Gun-shot, there doth not come forth much blood; wherefore the day after he must use revulsive *Phlebotomy*, and take so much blood as is proportionable to the fulnesse of blood, and the strength of the party; and he

he must not fear to make aversion of the blood towards the noble parts, so long as in such wounds there is no venemous quality.

As to that which concerns the blood of great Contusions within the body, it must be evacuated either sensibly or insensibly, which insensible evacuation is done by bloodings, Cupping-glasses, or Scarifications, or by Horse-Leeches, and that upon the same day, or the next morning.

And unto this *Hippocrates* seems to agree in his book of Fractures; in saying, if any one is fallen down from on high, the same day one ought to give him Physick or blood him: and *Galen* saith upon this subject, that if any one is fallen from an high place, although he have but little blood, (or not enough), it is so that some of that blood must be

be drawn from him to prevent it from coagulating and corrupting in the inner parts of the body, being out of his proper vessells; and in the cure of the *Gangreen*, one part of its curing lies in Purgation and blooding. If the habit of the body be *Plethorique* or *Cacochymicall*.

Besides, for curing the scald or Leprosy, if those who are infected with such a disease, be of a sufficient age, they shall be blooded, and over and above purged and blooded.

In the cure of the *Ophthalmie*, or inflammation of the uppermost skin of the Eye, the Chirurgion must propose three points. The first is the regulating food. The second is evacuation of the Antecedent matter. And the third is the application of Topicall medicaments: two of which I shall let alone, as not conducing to this subject;

subject; and shall onely say, that he who ought to evacuate the Antecedent matter, shall performe it by purgation and *Phlebotomie*, and by Cupping-glasses, applyed to the shoulders, in like manner for the *Ungula*.

In the beginning of the curing, whereof you must use purgation and blooding; especially if there be great inflammation.

And which is more in the cure of the *Mydriasis*, which is no other thing but a dilatation of the pupill of the eye, either occasioned naturally or by accident; its cure consists in nothing but applying upon the eye, repercussive things; and to appease the dolour or pain, and prohibit the defluxion by regular diet, but specially by *Phlebotomy*, Cupping-glasses, frictions, and other things, which one shall see beneficiall.

For

For the pain in the Teeth occasioned by fluxion, one may let blood for evacuating the antecedent matter, and all by the advice of a good Chirurgion.

In the preservative cure of the Stone, especially if there be repletion, you must evacuate as well by Medicaments, as by *Phlebotomy*, and vomiting, which is a singular remedy to prevent the Stone. And if one should come to take it out, you ought to purge the patient well, and blood him two dayes after he hath taken the Physick.

In the small Pox or Measles, diseases which are very frequent in Children, you must in no wise blood them, unlesse there be great plenitude, or some Complication of some disease, (as a *Pleurisie*, *Ophthalmie*, *Esquinancy*, and such like) or if it be not at the declination of the disease, or

at

at least the first or second day of sickness, at the furthest.

But you must take notice, that in several *Maladies*, you must not attend untill the *Malady* appear, to the end, to use *Phlebotomy* afterwards, (as *Galen* saith,) but you ought to foresee it, blooding them in the Spring, as we shall discover in the Part concerning Election.

Necessity hath no set time for blooding in.

Finally, for the Necessity to use *Phlebotomy*, or not to use it; I say, that then when the disease requires it, and that necessity presseth, one may blood at all times, in all seasons, and at all houres, be it night or day, alwayes considering the power and strength of the patient, the quantity and quality of blood taken

out

ut, carrying ones self in all the *phlebotomique* operations above allanced, with a found Judgement, accompanied with knowledge and experience; In the ontrary practice the Chyrurgion ill very hardly arive to his proposed end, in regard that then hen he shall understand it to be eceſſary to uſe *Phlebotomy*, when he saving of ones life is in dinure; and that he finds himself ll alone, not able to consult ith any body, concerning the iſeaſe, he ought not to present efore himself any obſtacles; whether of the quality or greateſſe of the Person, or for fear of naking the operation without dvice, for that will hinder him n making a good operation, beauſe fear coming upon him, and auſing his hand to tremble, is ufficient to hinder ſuch an effect of the operation as we expect.

The

The Plebotomist, *ought to be bold.*

Times of Election divided into two.

Let us come now to the time of Election, which is divided by *Guidon* into two parts, (to wit) the inferiour Root, and the superiour Root: meaning by the inferiour root; The disposition of the body, of the time, the Region, the Cu.tome, the force, and strength, and so of others. And by the superiour Root; the observation in the Concurrence of the Starrs: which time of Election we shall deduce briefly, not having undertaken to discourse of any other things here, save that. Yet, as I have said before, I will do it as succinctly as possibly I can, by the assistance of the grace of God. To whom father, son, and spirit, *&c.*

CHAP.

CHAP. IV.

Of the time of Election for the inferiour root, and of the superiour root, which reaches to the knowledge of the Starrs, as well in the concurrence which they have to the parts of our bodies, as upon the humours and Maladies *which happen therein.*

THe Astrologicall Science is so admirable, that it hath caused all the Philosophicall Physicians, as well Auntient as modern to say, that it is most necessary to *Chirurgions*, to have the knowledge of it; as well for the advantage and profit, which one may extract therefrom in severall respects, as for the necessity of knowing the concurrence of the

Starrs upon the bodies, the influence whereof the Chirurgions ought to observe punctually upon our bodies, in all his operations, especially in that of *Phlebotomy*. And all those who have Treated thereof, have observed two times, as we have said here before, (to wit) the time of Necessity, and the time of Election, in which time of necessity the Chirurgion will know how to regulate himself, according to the discourse before inserted; Now it remains to speak of the time of Election, which according to the doctrine of the good *Guidon*, we will divide into two parts, to wit, the Inferiour root, and the Superiour root.

Observation concerning the time of Election.

Now the Inferiour root may be

be thus understood. First concerning the concoction of the food, it must be throughly performed, before you let blood, (if you have eaten lately before): Also if ones blood be grosse, it is necessary before bleeding, to use a little exercise for the subtilising the blood; or at least that one take some kind of things which have the faculty of subtilising it, which are, the syrup of the herb Calamint, and such like; In the second place, one must consider the force, and the strength, the temperature and the necessity of him who ought to be blooded, to the end, that the re-iteration thereof be not perform'd sooner, or latter, then is necessary, choosing a serene day, and not subject to inconstancy, clear and not dull nor rainy, in the spring, and in *Autumne*, making choice also of a wind which is uncertain,

as if it be in Winter, you should take a day wherein the south wind blowes.

A Digression.

But some one may demand here, If the winds have any power over our bodies, that we need to make observation of them. To which I answer, that experience lets us see the effects, which they produce upon our bodies, as the Plague, the *Coqueluch*, (a new disease which troubled the *French* in the year 1510. and 1557.) *Pluriſie*, *Apoſthumes*, *Catharrs*, *Fluxions*, *ſmall Pox*, and *Scabbineſſe* or the *Itch*: also so many venemous Creatures, as *Froggs*, *Toades*, *Locuſts*, *Caterpillers*, *Spiders*, *Flyes*, *Hanetons*, *Snayles*, *Serpents*, *Vipers*, *Snakes*, *Eſts*, *Scorpions* and *Aſps*. Yea in all hot and moist times,

if

if the Southwind blow, Meats will Corrupt or taint in lesse then two houres, let them be but fresh; wherefore one need not enter into doubt, that humane bodies enter in affections contrary to nature, when the seasons pervert their qualities, by the evil disposition of the Ayre, and the winde that is mingled within them. Unto this I will adjoyn, that which the great *Hippocrates* hath truly pronounced.

Hip. in his preface of Prognostick, and Galen *in his Comment.* [That the Ayre hath (I know not what) of divine in it self] in regard that it doth (in blowing through the Universall World) incompasse all things contained within it, and doth nourish them miraculously; sustaines and supports them firmly, and entertaines them in an Amicable union; the whole Symbo-

lizing with the Starrs, into which the Divine providence is infused; which changeth the Ayre according to his pleasure, & gives unto it power as well over the mutations of times as the naturall bodies. And therefore the *Philosophers* and *Physicians* have expresly commanded us to have respect to the scituation of places, and to the Constitution of the Ayre, and concurrence of the Starrs, when you are in agitation for the preserving of health; Or to cure the sick, in which cases the motion and change of the Ayre is very powerfull.

Hip. his third book of Aphorismes Ch. 5. and 17. The same *Hippocrates* affirmes our bodies, do receive great alteration by the vicissitude of the times and seasons of the year, as by the Southerne winde, which doth render us subjected to all sorts of *Maladies*

adies, which acknowledge moiture for their first cause, and it doth infeeble our naturall heat, which (in the opposite case of a old and dry winde) doth fortifie it self, and is rendred more vigorous, and doth in like manner render our spirits mote Subtill and Active.

A prety observation, upon the winds and our bodies.

Besides, there is ascribed to the four principall vindes, four Elements, four Humours, four seasons, and four ges. The South winde or Auster doth in quality participate vith Tender years, then to fire nd Choler, and also to Summer. *Austraphricus*, or a midle wind betwixt *Auster* and *Africus*, participates of the stronger years, of the Ayre, of the blood, and the pring.

Subsolanus, or East wind, participates of the more Grave years, of water, Flegme and Winter.

Favonius, or West wind, to the more decrepit and decayed yeares, to the Earth, the melancholique humour, and to *Autumn*.

I should have insisted longer upon the property of the windes, but that I have treated sufficiently of it in another place, In his Book call'd *Grande Chirurg.* and have only spoken of it here, to shew how they have power over our Bodies; and therefore, not out of rule or order, if we observe them in *Phlebotomie Elective*. But returning to our purpose, we say, that if the Veins be small, you must stay till ten of the Clock in the morning, for at that time, they appear better then at six a Clock: such are the veins of

the

the Tongue, of the hands, and the feet; observing also to let blood in the winter, on the left side or part; and in Summer on the right, as saith *Guidon*. The reason thereof is, saith he, because the humors which at those times, we endeavour to evacuate, are properly in those parts; it being true also, that the cold humors do rule most in the left part, and the hot humours in the right: behold therefore, why in Winter (which is cold) we draw blood from the left part, and in the Summer from the right.

The Region must be observed in blooding.

In like manner, the natural habite of the Body ought to be considered in the emptying it of blood; for we do largely empty those who have large veins, and

who are not too lean, nor too whitely or pale; nor have their flesh too tender; but on the contrary, we do less empty those who have but little blood, and the flesh tender: in like manner, you must have respect to the Region; for if it be very warm, as it is in *France*, the Country of *Languedoc*, and *Provence*, in this place, you must make no great evacuation, the like must be observed in the cold Region, because that the natural heat being emptied out with the blood, the Region doth chil the body too much, and the hot Region by its heat, doth debilitate the strength; for this very reason, the Summer season, nor the Winter, are not in any wise, fit to breathe a vein in, but the most proper time, is the beginning of the Spring, (because it is temperate) breathing the vein in the

he morning, (not immediately) upon your wakening.

Besides, you must consider the former life of the Patient, to wit, whether he you are to blood, have used great quantity of meats or drinks, principally, of such, as give great nourishment; for if so one may blood them boldly, but (if on the contrary) not so much; notwithstanding, to those, who are too full of exces, and are drunkards voluptuous, or Gourmandizers, never put your hand; for truly, one doth not help them much, by taking blood from them, because by their intemperance, they immediately heap up abundance of humors.

Also one ought not negligently to let slip the Custom of bleeding, for those who have accustomed themselves to it, do undergo it better then those who have not: so that by very good rea-

son,

ſon, one may blood thoſe, who have loſt the benefit of evacuation of excrements, by having forborn accuſtomed exerciſe.

But enough hath been ſpoken concerning the inferior *Root*, let us ſpeak now concerning the ſuperior; for as *Galen* ſaith, (*in Libro de Criticis diebus*) and alſo as *Philoſophy* ſaith, The inferior World is governed by the ſuperior, ſo that it is neceſſary for Chirurgions, to conſider the Influences of the ſeven Planets, alſo of the Signes, and other heavenly bodies, to the end, that having the knowledge thereof, he may take heed of blooding in the part which is poſſeſſed by one of theſe Signes; which Planets and Signes, we will put in order, according to the parts of the Body which they poſſeſs.

Upon

Upon what maladies the Planets rule.

In the first place, *Saturn* cold and dry, hath respect unto the melancholique humour, and upon the maladies composed of melancholy, and by consequence, rules over the Spleen.

Jupiter hot and moyst, hath respect to the blood, and upon the maladies caused by blood, and from that reason, governs the Liver.

Mars, hot and dry, hath respect to the Choller, and upon Chollerique Diseases, and by this meanes, governs the *Cystis felis*.

Sol, hot and dry, governs the Heart.

Venus, cold and moyst, extends her power upon the Vessels appropriate to generation.

Mer-

Mercury, of a temperate Complexion, is indifferent to all the humours.

Luna, cold and moyst, hath power principally upon the Phlegme, and Phlegmatique maladies, she rules in the brain; but her power is extended much further, in that which concerns her property for elective blooding; for she being delivered from her hindrance, and in Conjunction with *Jupiter*, *Venus* and *Mercury*, in the sixth, third, and fourth opposition, in her own sign, it is excellent for blooding.

The Aspects of the Stars ought to be observed in blooding.

On the contrary, it is not good to let blood, the Moon being in *Leo*, or in 12 degrees before, or after the Dragon; and principally, you must take heed, that *Saturn* be nei-

neither in oppoſition to, nor conjunction with her, or *Gemini* with *Mars*; for ſuch Aſpects are very dangerous, but the Moon being in conjunction with the three Planets above mentioned, which is *Jupiter*, *Venus*, and *Mercury*, it is very good: *Piſces* and *Sagittarius* for the Phlegmatiques: the firſt part of *Libra*, for the Melancholique: for the Chollerique *Cancer* and *Piſces*, and their contraries, which are *Leo*, the ſecond part of *Libra*, and the firſt of *Scorpio*: the others are indifferent and mean for *Phlebotomie*; notwithſtanding, we will ſpeak more particularly thereof hereafter.

Diviſion of the times of the Moon.

But here it is worthy of obſervation, that the Moon, (the Mother

ther of humours) is divided into four parts: The first is from the Conjunction, or new Moon, unto the first quarter, signified by *Gemini*, which continues seven dayes, wherein it is good to blood young Children.

The second, is, from *Gemini*, until the Opposition, which is the full Moon, 7. dayes more, wherein it is good to blood the young and active, about the age of 20. or 30. years.

The third, is from the opposition to the last part of *Gemini*, when you may blood the strong and ancient, from 30. to 60. years.

The fourth part of the Moon, is the last 7. dayes of her last *Gemini*, wherein you must blood the decaying, who are above 50. years old, only in cases of necessity; but in whatsoever Aspect the Moon be, you must not make incision on any member, nor touch it with

any

ny Instrument or Canterizer, ither actual or potential, if the Moon be in the Signe, ruling that nember: You must take notice, hat the third quarter is best for *Phlebot.* Besides, the first quarter s hot and moyst, the second, hot nd dry; the third, cold and moyst, and the fourth cold and dry; 'Tis true, that at all times, he Moon is effectively cold and moyst; but in her several quarters, she doth acquire several Complexions, according to the several Aspects of the Sun, so that we say, Every one ought to be blooded, in that quarter wherewith he hath most agreement, or likeness; and the first quarter, begins after the Conjunction of the Moon with the Sun. But you must here take notice, that by Conjunction we mean, when the Sun and Moon are in the same Signe: And by opposition, or full

Moon,

Moon, we mean, when the Moon is in one Signe, and the Sun is in an oppofite Sign in the half of the Zodiac.

But the Aſpects of the Moon are *Conjunction*, *Oppoſition*, *Quadrate*, *Trine* and *Sextile*, marked by the Aſtrologers, after this manner.

Conjunction in this manner.	☌
Oppoſition thus.	☍
Quadrate.	□
Trine.	△
Sextile.	✶

The propriety of the twelve Signes, upon the humane bodies.

Beſides, we conſider in the eighth Sphere, which is the Starry Heaven, (and which is called the Zodiac) twelve Signs; whereof three are of the nature of fire,

te, which are *Aries*, *Leo*, and *Sagittarius*, proper for Phlegmatique persons, (except in the burning parts above mentioned) signes which passe by eight Degrees, unto the thirteenth degree of *Sagittarius*, and doth strengthen the attractive faculty.

The other three are of the nature of water, to wit, *Cancer*, *Scorpio*, and *Pisces*, very proper for cholerick persons, good to comfort the expulsive faculty, and to administer Laxative Physick.

The other three, of the nature of Earth, which are *Taurus*, *Virgo*, and *Capricorn*, very good to sanguine persons, and good to comfort the retentive faculty.

The other three, participate of the Ayr, to wit, *Gemini*, *Libra*, and *Aquarius*: these are very proper for melancholy persons, and good to cherish the digestive faculty.

culty. But for the knowing upon what parts of our Bodies the said Signes do rule, we will set it down in order; to the end, that the Chirurgion commit no error therein; for the day and hour wherein they concur, you must have recourse to some good Almanack, Ephemeris, or rather to the Ephemerides of *Origan*, which will continue yet, untill the year 1660.

You must take notice here, that I send you to the Ephemeris, to know in what day, hour, degree and minute, the Sign will rule; for it is out of my design, to teach it you here, or to know their Ascendant Conjunction, or Oppositions, good or bad, although in my Book called (*Grande Chirurgerie*) I speak of it largely enough, wherefore I say, you shall have recourse to the Ephemerides: In the mean time, I will

ill persue the declaring upon
hat parts of the body the Stars
o rule, with their proprieties.
nd in the first place, *Aries* is
ot and dry, of the nature of fire,
e governs the head and face of a
an; and it is good to blood,
hen the Moon is there, unlesse
be in the part which the Moon
overns.

The parts wherein the Signes rule together, with their property concerning blooding.

Taurus is cold and dry, of the
ature of the Earth, and governs
he neck and Wind-pipe; and it
s bad to make use of bleeding,
he Moon being in that Sign.

Gemini is hot and moyst, of the
ature of Ayr, and governs the
houlders and Arms, and hands;
s ill for blooding.

Cancer

Cancer is cold and moyst, of the nature of water, and governs the Breast, the stomach & Lungs and is indifferent: neither too good, nor too bad for blooding.

Leo is hot and dry, of the nature of fire, and governs the back and sides, and is ill for blooding.

Virgo is cold and dry, of the nature of the Earth, governs the Belly and the Intrals, is neither very good, nor bad for blooding.

Libra is hot and moyst, of the nature of the Ayr, and governs the Navel, the Reins, and the lower part of the Belly; good to blood in.

Scorpio is cold and moyst, of the nature of water, and governs the parts for generation, is neither good nor bad.

Sagittarius

Sagittarius is hot and dry, of the nature of fire, and governs the Thighes; is good to let blood,

Aquarius is hot and moyst, of the nature of Ayr, and governs the Legs; is neither good nor bad for letting blood.

Pisces is cold and moyst, of the nature of water, governs the Feet; and is neither good nor bad to let blood.

Aries, *Libra*, and *Sagittarius*, are very good; *Virgo*, *Scorpio*, and *Aquarius* and *Pisces*, are indifferent; *Taurus*, *Gemini*, and *Leo*, and *Capricorn*, are evil.

Yet we say, that the Moon being in *Trine*, and *Sextile* with *Venus*, it is a good time to purge Choller by Electuary; with the Sun, 'tis good to purge Flegme by drinks with *Jupiter*, 'tis good to purge melancholy by Pills.

Division

Division of the Signes.

Furthermore, you must take notice, that every one of the Signes, is divided into 30. Degrees, from whence it followes that in the whole Zodiac, there are 360. degrees; and again, every degree is divided into 60. minutes, and every minute into 60. seconds, and every minute into 60. thirds, and so of the rest following, until ten.

The rising and setting of the Signes.

Besides, you must take notice, that when we have the longest day of Summer, which is to say, then when the Sun is in the beginning of *Cancer*, there arise six Signes in a day, which do rise directly, and in the night six

Signes

Signes obliquely; And on the contrary, when we have the shortest day of the year, to wit, the Sun being in the beginning of *Capricorn*, then six Signes rise in a day obliquely, and the six of the night directly; but when the Sun is either in th' one or th' other Equinoctial point, then they rise, three Signes directly, and three obliquely in a day, and in the night in like manner: For there is a Rule, that let the day or the night be long or short, as you will, six Signes rise in the day, and six by night; so that either for the length, or the shortness of the day or night, neither be more, or lesse Signes do rise. For the knowledge of which Signes, you must take notice of the Characters following, as the Astrologers mark them.

Aries with such a Sign.
Taurus such a one.
Gemini such.
Cancer.
Leo.
Virgo.
Libra.
Scorpio.
Sagitarius.
Capricornus.
Aquarius.
Pisces.

Let this suffice for the discove
ry concerning the 12. Signes, l
us come now to the 7. Planet
whereof we should here make
Table or Figure; but because w
have sent the Reader to Eph
merides, in relation to the Sign
we will do the like concernin
the Planets, contenting my se
only in this place, to set dow
their Characters; for the discov

y of the more easie understand-
ng them, and their differences.
Behold then how the *Astrologers*
nark them;

aturne thus.	♄
upiter thus.	♃
Mars thus.	♂
un thus.	☉
enus thus.	♀
Mercury thus.	☿
una thus.	☽

Here followes the difference of the Planets, as well for purging and blooding, as for the making other operations upon humane bodies.

Most good.	♃ ♂
Indifferent.	☉ ☾ ☿
Bad.	♄ ♂

The Chirurgion must Encounter the Starrs.

And you must take notice, that then when *Mercury* is with a good Planet, he augments its goodnesse, and with a bad one its Malignity: wherefore it is that when one is wounded, you must take notice whether *Mercury* be not with some bad Planet, which rules the part wounded; and if so, then the *Chirurgion* must Encounter the Starrs, and so you must minde these things, but most especially in blooding; to the end that (we having done nothing improperly through our negligence) may have an occasion of praise and thanks-giving, to the Authour of all things: to whom Father, Son, and Spirit, be honour, and glory, for ever, Amen.

CHAP.

CHAP. V.

That it is necessary that the Chirurgion have the Astronomicall figure in his study, or in his shop; and of the profit that proceeds therefrom, as well for the sick persons as for those who exercise it; which is proved by a History, and other examples. As also, that it is better to keep & cleanse the blood then to evacuate it. With the description of two admirable remedies, for this end.

The good desire of the Authour.

I Should desire by good reason, as well for the profit of those who search relief or Remedy from *Phlebotomy*, as for the spirituall contentment of those that pra-

ctise it, (to the end that the whole, might be to the honour and glory of God) that every *Chirurgion* had within his shop, the Astronomicall figure, as formerly the Ancients had; and who had recourse unto it, then when they would know the Domination of a Starr, on the part whereon they were to operate, observing with all their power the rising and setting of the above mentioned Signes, and their constellations; insomuch that the Antients have not found it to be unprofitable. Of the truth whereof (among severall of them) *Arnoldus de villa nova*, shall be a most faithful witnesse. Therefore I shall again heartily intreat the Chirurgions, that they would take heed unto it, and not to pretend that their Art is subject to *Calumnie*; seeing it is they themselves, which are the cause

of

of their arts being so Calumniated, whilst they neglect that which is most necessary to be known in their profession, to wit, *Astronomie*.

The ignorance of Astronomy is cause of great evils.

Insomuch that not having the knowledge of it, there doth arive many evil Accidents, and the vulgar being ignorant of the causes of them, do Calumniate and sleight all the Judgments of [*Chirurgions* and their (so admirable) Art together. See how it is weighed and esteemed at nought and contemned by the ignorant, and all this by reason of the small care which *Chirurgions* have to minde it well. But, to shew that the knowledge of the Starrs is most necessary for a *Chirurgion*, I will insert a History which may

serve as an example to those, who shall know well how to put it in practice.

A Remarkable History.

It happened that at *Chatelerault*, a Chirurgion having blooded a Maid in the right arme, in the time when the Moon passed under the signe of *Gemini*: on the next day about noon there came upon her a great defluxion causing inflammation, with a feaver: at the same time this Maide goes complaining to another *Chirurgion*, saying, that one had spoiled her, & had prickt her Nerve, & that it rendred her a Cripple, using revilings concerning him that had blooded her: they appeased her as well as they could, promising her, it would be nothing, and that she should be suddainly cured, applying unto her at the same

same instant a Cataplasm, continuing Cataplasm upon Cataplasm, and making Revulsion by blooding; but notwithstanding all they could do, the Arme became extreamly swell'd, yea to the danger of her person: insomuch that in a short time, the same was known through the whose town, and behold here the Poor *Chirurgion* is so disgraced, as not to be ever received into any house upon any occasion whatsoever, (the present age is so scruplous, being ignorant of things how they may happen). Which he seeing, resolved to frame a rational excuse to defend his reputation, and to maintain his innocence, which he did when there was a pretty Company together, in the house of the said sick person: his reasons were these. That she was upon the point of her Termes, and that her body was

Cachochymicall and full of humours, and that at the time when she was blooded, she helpd at the washing a Buck, and also to do other business of the house, and other things which might excite defluxion and attraction in the part, having been blooded before; for if so it had been, said he, that I had prickt the Nerve or Tendon, the Accidents would have appeared in the same instant, as convulsion, Spasm, great pain in the part, difficulty in the Action; none of which happening, (saith he), one may thereby judge, that it was none of my fault.

In Lunar purgations, the vein of the Arme must not be opened.

But that is contrary, for his reasons served to fight against himself; for since she was upon the

the point of her purgations, he ought not to have been so rash, as to have opened a vein on her Arme, but rather the *Saphena* for provoking them, and several other reasons which rendered him mute, confessing as it were by his silence, that he was in fault; but if he had known how to have discoursed or argued, concerning the science of Astronomie, he had been heard attentively, in regard that was not vulgar to them. Notwithstanding, continuing to dresse the Maide, she was cured in three weeks, but not without having indured a great deal of pain.

I have been willing to relate this story, (which happened in the year 1613. in the said *Chastelerand* in the shop of a Chirurgion named *Bureau*, to the end, I might induce and provoke the Chirurgion to learn the Constellation

lation of the Starrs, with all his power, for otherwise it is impossible that he should come to his intended end of *Phlebotomy*, Elective; without some dangerous accident, which I have seen happen severall times: but for brevity sake, I shall passe or.

Yet notwithstanding *Guidon dela Nauche* speaking of blooding in his Tract, [*Dela Santé Corporelle*] saith, that he hath seen severall expert, and famous *Chirurgions* of his time, as well at *Paris* and *Mont-pelliere*, as at other good Cities of *France*, and at the Court, and Armies-Royall, let blood, which hath caused swellings in the Armes, and other parts which have been blooded, and many other evil accidents, which (as he saith, flattering himself) did arive by the fault of the Patient, pulling back or throwing up his Arme, through fear, or

or ſudaine apprehenſion, or by having lain upon his Arme after blooding, or by ſleeping, or by having wrought, or exerciſed the Arme. *In the ſecond Tome, lib. 2. Chap. 16.* He here deceives himſelf exceedingly, for if he had ſearched further, he would have found that it is rather the fault of the *Phlebotomiſer*, then the *Phlebotomiſed*; for in regard they are ignorant of the concurrence of the Starrs, and of the houre and time wherein they govern the part, they commit theſe blockiſh and irreparable faults.

Objection.

This is alſo for anſwer to that which may be objected. That ſeveral ſick perſons are blooded at the ſame time, and yet they are not ill: It may be ſo, but I ſay, that if there happen no *Malady* in the part touched with the Lancet,

Lancet, yet there happens other *Symptomes*, as vomitting, weakneſſe, vertigo, Giddy-headed, ſouning, nocturnall paines, and ſometimes death.

Accidents ariving in blooding, through ignorance of the Starrs.

Objection.

But (may ſome ſay) that is by reaſon of the great evacuation of blood. To that I anſwer, that experience lets us ſee every day, that when there hath not been drawn out, perhaps an half ounce of blood from the patient, that he falls into ſome one of theſe accidents.

Objection.

Yes (but will ſome reply) that is,

is becaúse he hath conceited such a thing: but who hath ever heard say that, that which one hath premeditated, (it may be a day or two before) is capable to do us hurt, when we come to effect it? It cannot be in anywise: wherefore let us leave all these Trifles, and let us follow verity.

Objection.

But (will some one reply) the knowledge of the Starrs with the observation of them, is prohibited?

To that I answer, That in truth if one should beleeve that the Starrs had Soveraigne power over men, he would be worthy of Censure: but we do not find in any place, that any person hath ever been blamed, for knowing and observing the elevation of the Starrs.

Advertise-

Advertisment of the Author.

For Conclusion, I shall content my self, to admonish the *Chirurgion Phlebotomist*, to behave himselfe wisely, with reason, in the extraction of blood, for it is the treasure of life; insomuch that you had better conserve and cleanse the blood, then to evacuate it inconsiderably; in regard that doth shorten our daies, and is the cause of severall other Accidents, as we have said elsewhere.

But, will some say, By what reason would you make use of the extraction of blood, [in the time of necessity,] as when a man falls from on high, in great Contusions of the interiour and exteriour parts; or when one hath received some dry blow, or in the *Plurisie*, and other *Maladies*, whereof you discourse, in your [time of necessity.] To that I answer,

answer, that it is true, I discourse of it, for three causes, which induce me to discourse of it, in that manner. The first is the honour and respect which I bear to the *Hippocratique* Doctrine, and that of *Galen*, for having been nourished therein, ever since my young years.

The second is, because by that meanes, I would give to understand, (as I shall shew in a book which I will make apart from this) the agreeing reason and affinity, that there is between the books of *Hippocrates*, and *Galen*, and those of *Paracelsus*, as I have made one Chapter thereof in my [*Petite Chirurgie Chymique.*] The third reason is, That so the Learned *Chirurgion* may make use of it, as he shall know to be necessary; for since in all his operations, he ought to follow Nature, he ought also

to

to take speciall heed to maintain and preserve Her, and not to alter her, as he doth in the emission of blood, which is the Treasure of Life, as before I have said.

Definition of the Pleurisy.

For, I pray, how can it be possible, that the blood, which is out of its vessells spilt, in capacity of certain parts of the body, yea even Clotted and Coagulated therein, can re-enter into the vessell to be evacuated by blooding, for example, in the *Pleurisy* which is a tumour made of subtile blood which comes out of the veine *Azuges*, stopt between the *Membrana pleura*, and the Muscels *Mesopluri*; in the curing whereof they prescribe *Blooding*, *Glisters*, *Syrops*, *Tablets*, and other like remedies. But I aske what

what is it that blooding ſerves for there? ſeeing that the blood (which as we have ſaid is out of the veines) cannot enter there-into again, to be thereby evacuated; I know well, that they will anſwer me, that the matter, continued in the ſame place, doth not enter into the veines to be evacuated; but that they uſe it for the hindering of any more, from flowing into that place; and alſo that the Medicaments given inwardly, do work more eaſily. Oh this is a pritty doctrine, for the healing of a patient! to weaken nature, (which one ought rather to corroborate) for the rendring her more ſtrong; to ſtrive againſt the diſeaſe, for curing the *Pleuriſy*, they evacuate the good and pure blood, which ought to be preſerved for maintaining the ſtrength of the Patient, and leave the impure blood

in

in the body, which ought to be taken away.

I will not therefore say, that blooding being performed in the beginning of the true *Pleurisie*, is not profitable, but is very necessary being performed opportunely: but (oh unfortunate time!) I have seen those who in all the seasons of that *Malady*, do not forbear with too bold a rashnesse, to evacuate this Treasure of the life.

But, to the end that none may continue any longer in this errour, and that I may not amuse my self by disputing in these things, therein following *Galen*, who is not willing that one should dispute neither of *Apollo*, nor of *Æsculapius*, but that one should endeavour to inlarge the Doctrine, for I know that one may alleadg Sophisticall Arguments to prove falsities, but it must

must be to those who know not how to guard themselves from them; I shall onely say that *Hippocrates* understood well what he said, when he affirmed, that by probable and subtile fictions in Physick, there did often happen great and heavy falls. From whence one may perceive that Physick is fallen so miserably, having been called (by its own props or upholders) opinionate, or subject to opinion, and Conjecturall. (616. *Præcept. Com.* 2 *Aph.* 2. *de Comp. me Secund. loc.*) That the verity thereof cannot appeare but by subtile Arguments, and that is is incertain. This is it which hath induced *Galen* to reprehend *Hippocrates* for having called Physick Conjectural, which he had need to do, seeing it is neither Conjecturall, nor imaginary, but on the contrary, Scientifique.

So

So that as a kingdom divided against it self, cannot stand, can Physick subsist when the supports thereof are divided among themselves? That is it which hath given occasion to the *Vulgar*, to slight it, as it is slighted. But wherefore do we assemble seven or eight as well Physicians as Chirurgions, for consultation upon one disease, which if it be known, what need is there of opinion upon it?

In short, either the Science of Physick is True, or it is not True. If it be true, its rules are certain. But it is true, that it is true, because it is of Gods Creation, and God and nature make nothing vain: It follows then, that its precepts are true. Which *Hippocrates* perceived, although he was an *Ethnique*, in regard he saith, the Philosophicall Physician is like unto God; but he cannot be

be so, who follows not Truth. That is it which I desire to follow, avoiding, to the best of my power, *Sophistryes*, which are the onely causes of nourishing falsities, wherewith (to my great trouble) our Chirurgery is replenished. But to the end, as I have said before, I may not keep the Reader in such an errour, I give him two Remedies, for all sorts of Contusions, Dry-blowes, Bruises, Phlegmatick-Swelling, blood clotted, or congeled within the body, by reason of a fall from some high place, In which, from these two Remedies borrowed from *Paracelsus*, one shall see a very great effect, without running to *Phlebotomy*, as many who follow the ordinary errour do. One may by these serve himself to his own great honour, the benefit of the Patient, and to the Glory of God.

Of

Of these two *Medicines*, the one you may take inwardly, when you suspect there is some quantity of blood spilt and coagulated in the inner parts of the body; and the other is to be applyed outwardly, when the Phlegmatick Tumor appears to the sense of the eye; and both of them together may serve, as in *Pleurisie*, *Eshimose*, (collection of Corrupt matter, within the body between Breast and Lungs) *Empyeme*, and such like, as I intend to mention in the book which I have heretofore promised, by the assistance of God.

Let us come now to the description of these two Remedies which are as followeth.

A Remedy for the externall Parts.

℞. Flowers of white *Mullein* M. Flower

flowers of St. *Johns-Wort* M. iij. roote of *Asclepias* or *Swallow-wort* M. *ss. Mumie* ℥ j. fresh oyle Olive *Lib.* ij. *Therebentine al. Turpentine Lib.* j. *White-wine Lib.* iij. which you must boyle together on a soft fire, for the space of five houres, then you must afterwards put it into a Glasse well stopt, and set it in the Sun, leave it there for the space of a Month or six weeks; then you must strain the whole through a peece of Cloath, and Squeze well the dregs; & you shall have an oyle, incomparable for the effect above mentioned, which you must keep carefully, and therewith anoynt the part, evening and morning.

A proper Remedy for the Internall parts.

Rec. of good *Rubarbe*, ℥ ij. *Mumie*, ℥ ß. *Red Gum*, *Lack*, *Sperma Cæti*, ℥ j. *Bolarmeniack*, and *Terra Sigillata*, an ℥ ß. root of *Asclepias* ℥ iij. you must beat them all to powder, of which you must give the weight of a drag. with the water *Flerum Tilie*, *Tilia* is a tree bearing fruit as great as a bean, round & in which are seeds like to Anice seeds, some call it the *Linden* tree, or the like, for it is most good to take away the Phlegmatick tumour, as well within the body as without. There is no necessity of discovering

discovering any other of these *Medicines*, now, because it is not my intent in this place; for, I have not brought in these two, in this place, but onely to shew, that one may cure these kinds of *Maladies*, and severall others, without having recourse to *Phlebotomy*, of which *Medicines* the Learned *Chirurgion* will know how to make use according as he shall see occasion; and will invent others, according as necessity shall require. But above all, I intreat those who shall read this little treatise, that they will not sleight it: for I have not taken pen in hand, to Teach; but to give wholesome advice and Councell for the sick, and most necessary for the augmentation of the honour, (which the true *Chirurgions* aspire unto) and which is more, to provoke to

do better, as I have said elsewhere; to the end, that doing and pursuing from good to better, we may go into heaven with God: to whom Father, Son, and holy Spirit, be honour and glory, Amen.

CAAP.

CHAP. VI.

Of Veins *to be blooded for several Infirmities which come upon mens bodies; also of the use and benefit of* Cupping-glasses, *with scarrification, and without scarrification; what must be observed in that Operation; & lastly, of* Horsleeches.

ALthough it is true, I have with good reason here before

said, that it is not needful to blood for all maladies, and at random without any consideration, as is done ordinarily: yet I shall not omit to describe the number of the veins, proper to be blooded, with the benefit of opening them: together, with the use of Cuping-glasses and Horsleeches; for I shall thereby please the *Galenists* and *Paracelsians*; and it is also the end which I have respected.

Let us begin then at the Vein, in the middle of the fore-head, which is between the two eye-browes, usually called *Recta, sive preparata*, the breathing of that vein is good against old Infirmities, for foul Ulcers, Leprosie, Scabbiness, Morphew, Inpetigine, in Maladies of the eyes, in old continuing pains of the head, in

the

the affections of the brain, in madness or raging.

The two veins of the Temples, are proper to be breathed in the Megrim, in the great pain of the head, in continuing maladies, old Inflammation of the upper skin of the eye (call'd Ophthalmy) in cloudy dulness of minde, watring of the Eyes, Pimples, or Scabs on the Eye-lid.

The veins of the little corners of the Eyes, which makes a little extuberance upon the *Os Jugale*, are to be blooded against the same Maladies, as those of the Temples.

The veins behinde, or round about the eares, which appear in the hollow place, behinde them in the place, where (if you put

your finger, you will feel pulsation) is to be breathed, for the Megrim, old Cathars, the scald, for reviving or repairing the memory; for Ulcers of the Eares or Neck, for clearing or mundifying the countenance, for the pain and defluxion in the teeth, for the pains, and ripe imposthumes and Ulcers of the Head.

The Vein which is between the two Cartilages of the Nose, for the Phrensie, in acute Feavers, old pains of the Head, the old redness of the Face, for the trouble of bleared Eyes running with water; for dulness or heaviness in the Head, for Hemorrhoides, the itching, or tickling of the Nose, and Apostumes thereof.

The veins under the Tongue, which are called *Ranulles*, for Apostumes of the Throat, and the mouth, for the Squinacy, (you must

must first blood the Cephalique.) for the heavineſs of the tongue, for the Apoplexie, and for all pains of the teeth, for the pain and malady of the gums, for Cathars, and other defluxions of the Head, for the Cough, for the ſpots of the face, and in the paſſions of the Jawes.

The vein, which is between the Chin and the under lip; for the ſtinking of ones mouth, for the corroding, breaking out, and for chapt lips, or ſoreneſs of the gums, for Ulcers of the Noſe, for an ill complexioned face, for the pains of the Dugs, or Paps, and for the pain of the Head.

The two veins of the neck, called *Jugulary* Veins, th' one on the right ſide, and th' other on the left, for the Impetigo, or Ring-worm, for *Serpigo* being Puſhes, and angry read wheals, the *Noli me tangere*; for the *Cancer Corro-*

ſive,

sive, in the swelling of the Gums for the *Squinacy*, for the *Asthma*, for a hoarse voyce, for the Apostumes of the Lungs for the Passion of the Spleen, for the pain of the side.

The Cephalique Vein which they call humerall, Cubitall between the thumb and the forefinger, one may make incision of it, without any danger in the superior part of it, in the bending of the Arm, against the infirmities of the Stomach, and the shaking in the hand.

The *Median*, in the bending of the Arm, between the *Cephalique*, and the *Basilique*, which is commonly called black, and the vein of the heart; and this is for the evacuation of all the humours, in maladies of the whole body, principally those of the heart, and strengthens the stomach, or appetite, for all the Passions of the sto-

stomach, of the Liver, of the Spleen, of the Lungs, of the Breast, and of all the Body.

The *Basilique*, called the great *Basilique* of the Liver, for the Spleen, the Breast, the Lungs, the Stomach, the Liver, abundance of Choler, and for the heat of the Liver, for the pain of the Teeth, of the Back, of the sides, *partes laterales*, and of all the members, for the Hemorrhagie of the Nose, for the itching and pricking in the skin, and in Feavers.

The *Salvatella*, called the *Splenatique* vein, between the *Auricular*, or little finger, and the *Medicus* (otherwise called the Ring-finger) declining towards it; the breathing of that vein, to wit, that on the right hand, is prevalent in the affections, and obstructions of the Liver, and that of the left hand, in the stoppings of the Spleen; in short, the one

one or the other, is prevalent for the pain of the Heart, Yellow Jaundice to all Feavers, to the obstruction in the breast, for the yellowness comming in the eyes.

The *Apoplectique*, or *vena poplitis*, which is at the bending of the knee, for the provocation of the *Menstrue*, for pains in Arms, for affections in the Loynes, for the provocation of Hemorrhoides, for pains in the Blather, for passions in the testicles, for the infirmity of the feet, for all maladies of the Articulations.

The *Ischiadique*, or *Sciatique* Vein, under the Vein which runs acrosse the outward Ancle of the Foot, calld *Maleolla*, or round about it; for the pains of the *Ischium*, or hip-Gout, the Foot-Gout, Leprosie, *Varices* or Veins swelled with corrupted blood, for pains in the Bladder, for the difficulty

ficulty of Urine, for Ulcers and swellings of the Testicles, in Ulcers and Tumors of the Kidneys, and other evils.

The *Saphæna*, under the *interior Maleolla*, or Ancle-vein of the Foot; yea, which runs a crosse it sometimes; for all the passions of the Matrix, for all the affections of the Testicles, old scabbiness, salt Phlegme, for the griefs of the *Cox. & tibia*. It strongly provokes the *Menstrue* and the *Hemorrhoides*; for the purging of the *Uterus*, after birth of a Childe; it takes away barrenness; for the affections of the yard, for the derivation of blood from the Matrix, Yard, and Testicles.

The *vena Tarsi*, appearing and ending about the great Toes, for the vices of the Bladder, to the faults or spots of the Face, inflammation of the upper skin of the Eye, call'd *Ophthalmia*; for red-

redness of the Eyes, blear-eyedness, running with water, being red and sore; for the *Cancer*, for the *Varices* of the *Tibia*, with corrupt matter, and for the maladies near the *Saphena*.

The Vein in the middle of the Foot, is to be blooded for pains, or maladies in the Kidneys; for the weariness, and dull heaviness of the Members of the Body; Apoplexie, Palsie, and Epilepsie.

Of

Of Cupping-glasses, and of the benefit of the use of them in generall.

Intentions for which one should apply Cupping-glasses.

Every one knoweth well, what *Cupping-glasses* are.

They are to be applyed, where blooding cannot well be performed; some are with scarrifications, and others without it; those with scarrification, are for the evacuation of a matter Conjunct in one part; and the other is, to make attraction; they are also

also applyed to make revulsion and derivation in several parts; as for defluxion into the Eyes, the *Cupping-glasses* are to be applyed upon the shoulders; for the flux of the blood at the Nose, they are to be applyed to the *Hypocondryes*.

Besides, they being applyed without scarrification, are good for diverting of Apostumes from the Noble parts, to the ignoble parts; and to draw the heat to a member debilitated by cold.

They are to be used in the Cholique, being applyed above the Navel, or under it, for easing of the pain, for drawing from the Center to the Circumference.

To evacuate the windiness, to stop the Hemorrhoides, to reduce the members into their place.

For the pain of the Matrix they being put upon the Navel, the part being first well warmed.

For

For the immoderate Flux of the *Menstrue*, if they be applyed about the Region of the Paps, at the same time.

Also for the Flux or bleeding at Nose, (as we have said already) being applyed upon the Liver, if it be the right Nostril that bleeds; and if it be the left Nostril that bleedes, you must apply them to the Region of the Spleen.

For drawing pestiferous Aposthumes from the Interior parts, and in *venerious Bubons*.

For diverting the blood which flowes immoderately to one place.

To stop the Fluxes of the Stomach.

For the drawing out of Poyson, and for the coldness of the *ventricle*.

But in the use of them, you must consider four things.

First, the matter of them.

Secondly:

Secondly, The manner of applying them,

Thirdly, The time.

And Fourthly, The Intentions and parts to be app'yed to.

In the matter, you must consider three things.

First, The substance, which is either of Horn, or of Glasse, or Metal, or Earth.

Secondly, The quantity of them, which is great, mean, or little.

And Thirdly, The Figure or Form, which is Circular, or round, and somewhat long, like a Horn.

The manner of applying them is with fire, or else without fire and that with scarrifications, or without scarrifications, (as we have said) deep or superficial.

The time of the Application is either necessary, (which being there is nothing to be respected

r Elective, and then you must ake heed, that it be with the neeſſary regularity propoſed by uidon.

Concerning the intentions we ave ſpoken enough thereof alady before.

Notwithſtanding, you muſt ike notice, that the Attraction f *Cupping-glaſſes*, doth not deend upon any natural faculties f them, nor of any ſimilitude, ut upon an accidental vertue of indering of the Vacuum.

This Attraction is made, when e fire for want of ventilation, or reathing (being choaked) doth egenerate into Ayr, and poſſeſch leſſe room then when it as fire; for, as the Philoſophers y, one little part of *Ayr*, proceeth ten parts of fire; and on e contrary, ten parts of fire turn emſelves into one part of ayr; that nature to ſupply the place

of

of the fire, contracts the flesh, th
Spirits, and the humours into it
place.

Finally, the parts whereupo
the *Cupping-glasses* are to be a
plyed, are the shoulders, the nec
the hinder part of the Head, th
Hypocondyres, the Reins of th
back, the stomack, the Matrix, th
Thighes, the Buttocks; for th
better understanding whereof, w
will mention them more part
cularly, and distinctly, togethe
with the maladies wherein the
are profitable.

Of the use of Cupping-glasses, *
to the pa ts or places, as well wit
scarrification, as without it.*

In the first place, *Cupp.ng-glass*
being applyed upon the Head, a
very commodious in madness c
distraction, *scotomie canicie*, mar
gines, scabbines, knots or pim
ples in the eyes, and in the mala
die

es of the nape of the neck; but
ey do prejudice the Intellect,
id the memory, because they do
upifie.

They being applyed to the
rehead, do help very much in
e pain of the hinder part of the
ad, in the heaviness and swel-
ig thereof, in all affections of
e brain, for madness and di-
action; for old infirmities of
e face, Ring-worm or Tetter,
cers, Leprosie, scabbiness and
orphew, for all the maladies of
e Eyes, and for the Vertigo, or
imming in the Head; but they
prejudice the reason and Intel-
t.

They being applyed to the
yne, are very profitable a-
nst Pustules, and swellings in
e mouth, for maladies of the
eth and Gums, for the Spots
d viciousness of the face, for
ens, for swellings in the throat,

for

for all maladies of the Jawes.

They being applyed betwee
the neck and shoulders, are ver
commodious for maladies of th
face, of the neck, Teeth, nostri
eyes, for the stinking smell of th
mouth, for Ring-worms or Te
ters, for the Squinacy, having fir
opened the Cephalique, or me
dian vein, but they do prejudic
the memory, and cause the hea
to shake.

They being applyed betwee
the shoulders, in the part agair
the heart and stomack, are ve
commodious in the affections
the Breast, in the maladies of th
neck, for the Asthma or Spasm
for the trembling or quivering
the heart, and for the blood
the throat; but they do prej
dice the stomack and the hear
the which in its trembling, do
not send forth the blood.

Th

They are to be applyed upon the breast in the pain thereof, and of the Asthma, or the Region of the Liver, for the Inflammation thereof, upon the back, for the pains that happen therein, over against the part grieved.

They being applyed upon the stomack, they avail much in swellings thereof; and when it is grown cold, and for the humours and viciousnes thereof.

They being applyed upon the hands, are prevalent against all the distempers of the Head, Eyes and Eares.

They being applyed upon the feyns, are prevalent against the potemes of the Coccix, Sabgine, or Hemorrhoides, Gout, eprosie, for the itching of the ick, and scabbinesse there; for e windinesse and coldnesse there-, and other distempers for the indes in the Bladder.

They

They being applyed upon th
Navel, are prevalent against th
Maladies of the Matrix, and so
the Cholick.

Upon the Hypocondries, t
draw back the Impetuous issuin
of blood at the Nostrils, and so
immoderate Flux of blood fro
the Uterus.

They being applyed to th
Loynes, stop the Hemorrhoide
and cause the pain of the back t
cease; as also of the Matrix, an
of the Loynes, to repress the co
strong desire of Venery, to he
the scabbiness and Aposthume
within side of the Thighes.

They being applyed upon th
Buttocks, do cleanse the bloo
and are beneficial for the cure
the white Menstrue, for th
pains of the privities, and of th
Loynes and the Breast.

In the Interior part of th
Coccyx, for the Aposthumes
th

the Testicles, in the Issues, or sores of the sides, and of the Coccyx.

They are to be applied on the hinder part of the Coccyx, in Apostemes, and running sores of the Buttocks.

They are to be applied under the Ham, or bending of the knee, or the pulsation of the sinew, near the knee, which turns the Legg inwards, which is occasioned by a cold humour, and for Ulcers and running sores of the Feet.

They being applied to the fleshy parts of the Thighes, they do good to all the parts of the Body; for the Tumors, or swellings of the Buttocks, and for Apostemes thereof; for pains of the Reins of the back, and the Bladder; for Fluxions in the Eyes, for affections in the Head, or cold Apostemes, and trem-

blings of the knees, for maladies of the stomack, or breast, pains of the back, for Apostemes of the Testicles, for wounds and ulcers in the Coccyx, and in the privy parts; yea, in the old pains of the Matrix, for purging the Matrix of its superfluities, for the Apostemes and sores of the hands, to provoke the Hemorrhoides, and the Menstrue; for the Sciatica, Gout, and Vertigo or swimming in the Head.

I should have spoken much more of the utility of *Cupping glasses*; but I forbear for brevity sake. And come now to speak of observation concerning the manner of the use of them.

Thos

Those things which ought to be observed, before applying of Cupping-glasses.

THose who are best versed in the Rules and Observations, Astrological and Medicinal, are of opinion, that you ought to applie *Cupping-glasses*, or little Horns, for that purpose, upon Phlegmatique persons, when the Moon is in *Aries*, or *Sagittarius*. To the Cholerique, when she is in *Cancer*, *Scorpio*, or *Pisces*. To the melancholique, when the Moon is found in *Gemini*, *Libra*,

or *Aquarius:* notwithstanding, you must take notice, not to scarrifie the part, when the Moon is in the Sign which governs it, and in generall, not to use it, neither with Glasses, nor with little Horns, when the Moon is in *Leo:* it is true, there are Horns applied at all times, but it is without Fire or Candle.

You must also take notice, not to scarrifie before four years of age, nor after 60. And you must also avoid that operation, in the new and full *Moon.*

The scarrifications may be made about the second or third houre of the day, an houre before eating or drinking.

The place where one ought to applie the *Cupping-glasses*, or *Horns*, should be well fomented with warm water, or use frictions for half an houre, or an hour, with a warm Linnen Cloth; especially,

cially, to such who you suppose have thick blood; or, if it be in the winter time.

Besides, you must not apply them, before the Body be emptied, or purged; neither are they proper in a Plethorique body, nor in any part affected with a Phlegmon; as for the rest, the wise Chirurgion will dispense with these rules, according to the violence of the Maladie. Necessity derogating from all Lawes.

Here followeth the use of Horseleeches.

There is no so dull block-head, but knowes what *Horsleeches* are; they are ordinarily applied there

where *Cupping-glasses* can take no place, as on the nose, upon the lips, gums, fingers, privities, Hemorrhoides, at the entrance of the *Os Matricis* and other places. One should choose them, such as are bred in good clear and running waters, which have yellow streaks upon their backs, and not those among rushes, in bad waters, and which are of a horrible colour, and have a great head, because those are venomous. *Gui. Treatise 7. Section 1. Chap. 1.* And you must not applie them, being fresh taken, but keep them a whole day in clean water; to the end, they may vomit forth that which they have in their Bellies. *Oribas. Lib. 1. Chap. 15.* It is good to leave them without water, three or four houres space, before you apply them; for they will, after that, be more greedy. You must wash the place, where you

you applie them; with warm water, and then dry, and rub the place with a Linnen Cloth, until it be red, (except in places where there is great pain); then having made a slight scarrification upon every place, where you would applie the Horsleech, put thereupon a little drop of a Chickens blood, and then applie the Horsleech, holding it in a clean Linnen Cloth; for most commonly, they will not take hold, if you hold them in your naked hands; and when they have suckt enough, they will fall off themselves; otherwise, every one knowes the way to make them, and to order them in these things. Above all, let one take heed, not to applie them, when the *Moon* is in the Signe, governing the part; for you must observe the same, in applying these, as in the operation

of blooding, and using *Cupping-glasses*.

I beseech the Authour of all things, that all those who read this Treatise, may make use of it, to their advantage: To whom, Father, Son, and holy Spirit, be honour, and glory, for ever, Amen.

The end of the Treatise of Phlebotomie.

A Brief Treatise, Or, discourse concerning Crisis's.

Wherein is shewn how people do deceive themselves, in their judgements upon them, being ignorant of the Motion of the Starrs.

All things have a regular motion.

GOd the Creator, according to his inestimable goodness, Clemency, and wisdome put into the nature of things, well ordered and regulated motions; insomuch that he hath been pleas-

ed that not any thing should move by chance, or rashly, but that all should move by good order and a continuall succession; And so the Starrs, The Elements, the Ocean, the seasons of the year, and the Spheres of the heavens have their motions and vicissitudes, and performe their Courses absolutely regular.

The humors have a Limited course.

In like manner, the humors which are in humane bodies have their effects, their proper motions, and certain *Periods*; so that in every one of the four Seasons of the year, each humour performes its part, and doth exercise its power and faculties upon the body.

Division

Division of the Sun in its Circular Motion.

So also as the Circular motion of the Sun is divided into four parts, which are called Quarters of the Heaven, representing the four Elements, and Seasons of the Year, together with the four parts of the Day, from whence resulteth that there is a certain *Sympathy* as well between the four quarters of the Moon, and the Elements, and the four Seasons, and the four Humours, and the four parts of the Day; yea I shall also say with the very four Windes, and four Ages; Nay such a *Sympathy*, that it is impossible, that (the one being depraved) the other with which it doth *Sympathize*, should not have a resentment thereof.

Division

Division of the Seasons with the Elements.

But for the more clear understanding hereof we say, That these four quarters of the heavens do represent the four Elements, and the four seasons of the year, That is to say from the Sun rising unto the Mid-day, The first; from Noon to the Sun setting, The second; from Sun-set to midnight, The third; and from thence to Sun rising, The fourth: so that the Sun being in the first quadrature with the fixed Starrs therein, Then is the spring, which is represented by the Ayre; being in the second, then is the Summer, which is represented by the Heavens or Fire; and being in the third causeth *Autumn*, represented by the Earth; and lastly being in the fourth, it causeth Winter:

Winter, which is represented by the water. Moreover we see the *Symbolization* of the spring, to the Ayre, to blood and to youth; of the Summer, to fire, Choller, and manhood; of *Autumn*, to the Earth, to Melancholly, and by consequence the first part of old age; and in fine, the fourth is of the Winter, to water, *Phlegme*, and decrepit age.

Division of the day for the Elements and humors of the body.

The same division is of the time wherein the Sun moves round the Earth, which is one day divided into four parts. The first part is from three of the Clock in the morning untill Nine; for the Ayre, the spring and the blood. And from Nine a Clock in the morning untill three afternoon;

for

for the Fire, Summer, and Choler. And from that time untill Nine, for the Earth for *Autumne*, and for Melancholly: and from thence following, untill three of the morning, for the Water, for Winter, and for *Phlegme*. And if it so happen, that one of those Elements be depraved or Malignant in a man, or that thereby a disease of its temper or degree, infallibly it will discover it self in the time so appropriate or ordained.

Maladies *occasioned by the Signes, are healed by the opposing of contrary Signes.*

Now it is impossible that these humours *Symbolizing* thus with the Heavens, and the Elements, can continue without alteration, seeing that the Stars do make known their effects in them, as we

we have said in another place: wherefore it is, that the blood hath such force and power, that the Spring being come, and it being in vigour, doth ingender *Maladies* and feavers of its nature, to wit, continuall ones which give no space or respite, which *Maladies* are caused by the depravation of the three signes, which govern the above mentioned humour, such are *Gemini Libra* and *Aquarius*: and the healing of such *Maladies*, ought to be performed in contrary signes, which are *Taurus*, *Virgo*, and *Capricornus*. In like manner, the Choller in Summer, making its course and recourse by daies alternate, occasions the *Tertian* feaver, and that by the depravation of the three signes, which have influence upon that humour; that is to say, *Aries*, *Leo*, and *Sagittarius*: which *Maladies* are cured by opposition,

oppositionof the contrary sign as *Cancer*, *Scorpio*, and *Pisces*. Afterwards the *Phlegme* in Winter, when it is putrify'd, engenders the *Quotidian* intermittent feaver, also caus'd by the three signs wch govern that humour, such are *Cancer*, *Scorpio*, and *Pisces*: and those diseases are cured in like manner, as the last above mentioned, and that is, by the observation of *Aries*, *Leo*, and *Sagittarius*: finally the Melancholly at the beginning of *Autumn* stirrs up the quartain Feaver or Ague, caused also by the aspect of these signes which govern over that humour, such are *Taurus*, *Virgo*, and *Capricornus*, and the curing of them is found by the Concurrence of these three, *Gemini*, *Libra*, and *Aquarius*.

Wherein

Wherein consisteth the one-day Feaver.

So the *Ephemere*, or one-day ague, doth end in one day or shortly after, in regard that it doth not consist in the Putrefaction of the humours, but only in an inflamed exhaled spirit. All which things are done by the same reason, the same proportion and the same order, as the rising and setting of the Sun, The Ebbing and flowing of the *Ocean*, and the pleasant vicissitude of Plants, and Hearbs, and Trees, which bear seed and fruit.

How the fits of the Feaver appear.

Insomuch that if on do take good heed hereunto, we shall easily observe, that almost at the same time that the humours are forced

forced by the Starrs, they demonstrate the fit of the feaver, not as some would say, who alleadge that then (when the humors do every one by its turn perform its office) comes the fit of the feavers, but when the time is compleated of each the hours which serve to the humors, (provided that they be pure, and not intermingled th' one with th'other) then they cease and conclude.

A Considerable reason.

But I say, these reasons are not to be received; but, much more to the purpose, and with more verity, this; that the accesses of the feaver appear then, when the Star which governs the humour concurrs upon it: wherefore it is, that we see the fits to become retrograde, or to skipp forward, even as that Star renders it self Retrogade or direct. So

So that we ought by good right to consider more narrowly of the Judgment upon *Maladies*, that destroyer of that Little World, Man, who is constrained to suffer Change every four daies, which the Vulgar do call *Crisis*, which is done by looseneſſe in the belly, by bleeding, vomiting, or sweating, excited and occasioned by the Course of the Moon, through the points of the *Zodiac*.

But because I have resolved to speak succinctly of *Crisis*'es in this place, and how you ought to observe the Criticall daies, from the Concurrence of the Starrs; we will discover first what a *Crisis* is; for of neceſſity the *Malady* quits the patient in the same instant by the *Crisis*, or else by solution, by little and little.

Definition

Definition of the Crisis.

Now *Crisis* is a suddain change of the disease either to health, or to death; which is done then, when nature separates the ill humours from the good, to the end, she may force them out.

Two sorts of Crisis.

And of this *Crisis*, there is two sorts; the one perfect, and the other imperfect. The imperfect is that, by which the matter is not absolutely forced out of the body, but is evacuated from the Noble parts to the Ignoble, and from the interiour parts to the exteriour.

The other, is called perfect, whereby nature even as Mistris and Lady governing the body, doth absolutely and wholly reject the

the matter out of the body, and this is done either by vomiting, or by flux of blood at the Nostrills, or by menstrue, or by the Hemorrhoides or by sweatings, as we have said above.

A pritty similitude of Avicen, *concerning* Crisis.

Avicenna, had an excellent understanding of *Crisis* when he saith, that, "The *Crisis* is no other "thing, but the strife and con-"tention of two persons, plea-"ding the one against the other "in a civill case: for, saith he, "even as in one civill proceeding "there doth concurr four sorts "of persons: that is to say, he "which accuseth, he who is accu-"sed, the witnesses, and the "Judge: In like manner, do "these four concurr also, in the "*Crisis*, first the accuser, who is "the

"the power which governs the
"body; secondly the *Malady*
"which is accused; and third-
"ly, the witnesses are, the signes
"of that *Malady*, and the Phy-
"sitian is the Judge.

"And even as the civil Judge
"giving sentence, the one of
"the parties continues sorrow-
"full, and the other is joyfull; so
"in like manner in the *Crisis*, if
"the signes are bad, the Physiti-
"an adjudgeth the patient to die,
"and then he and his kindred
"continue sorrowfull, but if the
"signes be good, signifying vi-
"ctory of the powers over the
"*Malady*, the Physitian makes
"Judgment, and passes sentence
"that the Patient shall recover,
"and thereby he and his kindred
"continue joyfull,

The

The Common Criticall judgment, of no value.

It is true, that the greateſt number of *Chirurgions* do paſſe Judgement, but it is moſt commonly of no value; and that by reaſon of their not being able to diſcern that which cauſeth the ſaid *Criſis*, or rather by reaſon of his not obſerving it; for if they did calculate well the Critticall daies, they would not be deceived in prediſting the events, and would in no wiſe fail to hit the Mark.

You muſt take notice in this place, that they hold that the *Salutary Criſis* arives ordinarily the ſeventh, fourteenth, or twenty-eth day: wherefore it is that thoſe dayes are called Criticall dayes. They foreſee the future *Criſis* by the ſignes of Coction which appear

pear, the fourth, eleventh, and seventeenth daies which are called Indicative and Contemplative dayes; for according to *Hippocrates* the fourth day is the Indice of the seventh, the eighth is the beginning of the other week; the eleventh also is remarkable, because it is the fourth of the other week, & yet the seventeenth is remarkable, because it is the fourth after the fourteenth & the seventh from the eleventh: some do not go to search so many fashions, but they hold simply that the *Crisis* doth use to conclude either the fourth day or the seventh, or else the ninth and eleventh and fourteenth daies.

The Common opinion concerning the Crisis, is fallacious:

As much upon the one side as the other; the one party are as good

good shooters in a Crosbow as the other, for it is most certain that the *Crisis* is either sooner or latter, ascribing these daies of decision to the effects of the Moon; And so the Astrologers assigne the Indices of *Maladies*, when the Moon is distant in degrees about the fourth part, or about half of the *Zodiac*, from the true place where she was at the beginning of the *Maladie*. But (because her motion is more quick or slow at sometimes then at others, & sometimes she arives more late, and sometimes more early to such aspects) that if it happen that upon a Critical day, the Moon is in her house, or in her exaltation with *Jupiter* and *Venus*, which are benevolent and healthfull Planets, that doth denote, that the change will be good.

A most true signe concerning the Crisis.

And if the disease consist in a great affluence of humours, it is good that the Moon be in the increase in a quartile aspect, or in opposition. If the Moon be in the same time in Conjunction with the Sun or Saturn, it is an ill signe, and denotes that it will be a very dangerous disease, or else of a long continuance. If the Moon increasing do accompany *Saturn*, precisely in the beginning of the disease, it doth denote, that the *Malady* will be of a long Continuance, or Mortal. But if the disease happens then, when she is in her decrease, it is a signe that the *Malady* will not continue long, and will not be dangerous: for this cause you ought not to sleight the salubrious

or

or nocent signes of the Starrs, but to observe them exactly; to the end, that you may attain the honour of Prognosticating Divinely; for the wise man doth oppose himself to the mutation of the heavens made on the earth. And that no otherwise then in removing away, or repairing the earthly matter wherein the Heavens do operate; or else not finding a subject to act upon, his Action is turned in an Eclipse.

The Charity of the Antheur is Commendable.

Notwithstanding, I desire in this place to make known that the fall of an Innumerable multitude of men, is occasioned by not knowing any thing but the name and word onely of *Crisis*, and not the cause of the effect.

And that severall men who by by their extream ignorance, cause the Heaven and the Earth to be opened, and fix there their eares, and do there bound the eyes of their understanding, to the end, that they may take notice of the earth, covering or Entombing their errours, which ought rather to serve as Scarlet, to make them blush. And behold the manner how!

It is certain that our bodies are moved, and inflamed by the superiour bodies, otherwise they could not suffer; for in the method of the distribution of things, the body of the Moon in her Sphere doth by the points of the *Zodiac* produce that mutation which is made from time to time, in all bodies, none excepted. As for example.

Example

Example concerning the above named opinion.

If it happen that some one is taken sick, the Moon being in the first point of *Aries*, infallibly, on the fourth day following, counting from the time of falling sick, the Moon is found in a point repugnant in property to that wherein she was at the time of the first falling sick; And then is the *Crisis* made either by vomiting flux of blood, flux of the belly, or sweatings, as we have said before. In this day is prohibited the offering force to Nature, whether it be by blooding or Physick, either solutive or restringent, for fear that nature intending to discharge her self by sweat, be not forced to do it by other Emunctory; and for this cause evacuation is to be practised

upon the third or fifth day from the beginning of the sickness. And none can deny, (however he be opinionate of himself) but that this is true.

A too Common errour.

But alas, behold the evil which doth often (nay most commonly) happen, That while men are attending the *Crisis* on the fourth day, because of the above mentioned motion of the Moon, it happens that the Moon expedites her course, and comes on the third day to the point which causeth the *Crisis*. And without taking notice thereof the Physician who would count her hours, makes too much haste, and onely counts the fourth day for the *Crisis*, and without any other Ceremony, being bold, causeth the sick person to be blooded

blooded or purged, and by that meanes sends him to ask St. *Peter* for his Keys to open heaven with.

And when the Moon becomes declining or Retrograde, she is not come to that point untill the fifth day, wherein happens the same oversight. Behold the reason why *Hippocrates. Lib. de flatibus.* would have the Physitian to have but a few patients, and to languish with them, for whom, as saith *Paracelsus*, he is created father, and not Doctor.

I should enlarge my self further upon this discourse concerning this matter, to make seen to the eye, and felt (by the finger) the great errour which is commonly committed in Judgement upon Criticall daies, and should shew the true meanes of giving a true Judgement according to second causes, of either

life or death. But because that doth require a greater speculation, and that the age of a man will not suffice for it; I shall forbear, praying to God that he will be pleased so to blesse our Labours, that what we do, may be to his honour and glory, the edification and benefit of our Neighbour, and the safety and salvation of our own souls. To whom Father, Son, and holy Spirit, be honour and glory eternally. Amen.

To

To the Benevolent Reader. *A Quadrine.*

Believe not, That, In Ostentation, I
have writ this Treatise of Phlebotomy:
But as a friend to life, I undertook
to shew its operation, In this Book.

A TABLE OF THE Chapters.

CHAP. I.

WHat Phlebotomy *is, Its properties, and that which must be particularly observed for the good performance thereof.*

CHAP. II.

How that the Chirurgion *ought not to be ignorant of Astrology, and of the profit that comes thereby, as well for* Phlebotomy, *as for all the*

the Maladies *which do happen unto humane bodies. The Sympathy of the Starrs therewith, and other discoveryes most usefull for a* Chirurgion.

CHAP. III.

Of the time of Necessity, wherein are shewn the Maladies, *wherein* Phlebotomy *doth necessarily fall out.*

CHAP. IV.

Of the time of Election, for the Inferiour Root, and of the Superiour Root, which extends its self to to the knowledge of the Starrs, as well in the Concurrence which they have to the parts of our bodies, as upon the Humours and Maladies *which happen therein.*

CHAP. V.

That it is necessary that a Chirurgion *have the Astronomicall figure in his study, or at least in his shop, and of the benefit that proceeds therefrom, as well to the Patients*

as those that exercise or practice it, which is proved by a History, and other examples. Also that it is better to mundify the blood, than to evacuate it; with the discovery of two excellent remedies for that effect.

CHAP. VI.

Of the Veins proper to be blooded for several infirmities, which arive to humane bodies; together with the benefit and the manner of using of Cupping-glasses, with Scarrification and without it; and of that which is to be observed in this operation; and lastly of Horse-leeches.

A short treatise or discourse of Crisis's, *wherein is demonstrated how men do deceive themselves in the judgement of them, not knowing the motion of the Starrs.*

FINIS.